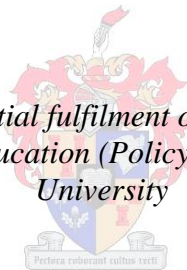


YOUTH UNDERSTANDINGS OF A SEX EDUCATION PROGRAMME

By
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degree of Master of Education (Policy Studies) at Stellenbosch
University*



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DECLARATION

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1st April 2013

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ABSTRACT

The problem of youth has been a key issue in South Africa since 1994, with youth seen as needing extra guidance and leadership if they are to bring about the country that many hope for. The interest in youth is also spurred on by recent studies that claim that once adolescents establish certain behavioural patterns that it becomes difficult to modify these patterns.

Little research exists that describes the ordinary sociological experiences of youth, especially on sensitive issues that attract a lot of public attention- such as teenage sex and pregnancies, and what is perceived as the 'slipping of youth morals'. There is great concern that youth are experimenting with sex at too early an age in their social and political development (Frimpong 2010: 27).

In my thesis I focus on the thinking, choices and decisions that learners at one high school in Cape Town seem to make with regard to sex and sexuality, and how their choices seem to be influenced by a variety of discourses attached to the provision of a sex education programme at the school; discourses that organise their everyday thinking and actions in very concrete ways.

A key goal of the study was to disarticulate and re-articulate the deficit mentality that shapes discourses of sexuality in South Africa, and to develop 'sexual' stories and strategies of story-telling that allow the voices of learners to be heard (Pillow 2004). My focus in this study is mainly to explore how the sex education programme reconstitutes youth's sexual identity. In my qualitative study I challenge the tendency to view youth participation in teen sex using mainly an abstinence-only discourse, and suggest that sex education programmes 'contaminate' and 'mutilate' youth understandings of sex and sexuality in quite complex ways.

LIST OF ACRONYMS

| | |
|-----------|--|
| AIDS: | Acquired Immune Deficiency Syndrome |
| B: | Bricolage |
| EP: | Education Program |
| HIV: | Human Immunodeficiency Virus |
| P: | Performativity |
| PC: | Popular culture |
| RNCS: | Revised National Curriculum Statement |
| S: | Sexuality |
| SEP: | Sex Education Programme |
| PEP: | Peer Educator Programme |
| SS: | Sexual subjectivity |
| TP: | Teenage Pregnancies |
| WCED: | Western Cape Education Department |
| MIV/Vigs: | Menslike immuniteits verworwe sindroom |
| SOP: | Seksuele Opvoedkundige Program |

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CHAPTER ONE

*

INTRODUCTION AND RESEARCH ORIENTATION

The vision of a new society that guides us should already be manifest in the steps we take to address the wrong done to our youth and to prepare for their future. Our actions and policies, and the institutions we create, should be eloquent with care, respect and love – (Mandela 1995 cited in Bray et al 2010: 21)

In chapter one I outline for the reader how I came to this very important and sensitive topic and how I slowly worked out how my research project needed to happen. As my thesis title suggests I wanted to examine how youth understood sexuality and how this influenced the way they (youth) thought about themselves and their everyday lives. However, given the size of a masters half-thesis, for this project I chose to focus more narrowly on youth sexuality via youth experiences or engagement with a sex education programme (SEP) at one high school in Cape Town.

The chapter starts with the story of one 15-year old learner, Hunter Hudson (a pseudonym), who I met in 2009 and who was the inspiration and provided the theme for what became my research project. Her story highlights all the main issues that form the structure of the thesis that I provide here. It also gives a broad outline of the kinds of daily challenges those young learners at my school daily face in very adverse conditions.

I then show the reader the various aspects of the research project and how I dealt with these in developing and structuring my thesis. At some points I offer clarifications of the various concepts I used in the project, at other points I show how I used these in the project. I also provide the reader with some information about youth sexuality and teenage pregnancy in this chapter as I will not be exploring this in depth in the rest of the thesis. I conclude the chapter with brief descriptions of each chapter, the ethical guidelines that shaped the work, and an explanation of why I think the issue is significant and important to explore.

1.1 INTRODUCTION

“Attention please! “The schools secretary announced in an urgent tone of voice.

It was the 13th of November 2009, a Friday I might add, third period, a few minutes before first interval, when the intercom boomed overhead, “*All class monitors, report immediately to Mrs Barthez (a pseudonym), please!*”

The silence in my classroom was noticeable. Everybody looked up surprised but also quite worried. ‘What was wrong’ was the look that was on each of their faces. The silence was not only in my classroom. Across the school, in every corridor, there was a hush and a feeling of nervousness that spread across the more than 1500 learners and school staff. ‘What could be the problem’, each asked themselves. ‘Who had done what? ‘What was going to happen?’

And then, seconds later, having stopped class moments before, and with class monitors now excused from class, the twittering learners and solemn educators slowly returned to what they had been doing before. For me, on that day, the sudden command and the resulting silence were very revealing for it told me how anxious many learners are in our school, and how learners keep their anxieties hidden until moments like that occur. Even more interesting was that class monitors later reported that the principal had been doing ‘a school pregnancy count’ and needed to know how many pregnant girls there were at school that year.

Like the reader of this thesis, I was interested to know what was so important about knowing ‘pregnancy’ information on that November school morning. Was it that urgent that the principal needed to stop everything to find out how many girls at our school was pregnant? Did she not realise what she was doing when she gave her instruction? And then, did she not realise how personal that information was and the fears that surrounded it? Or was she being deliberate and letting everyone know how serious she was taking the issue, and how serious the issue was for the school?

It turned out the school did not really know the actual number and so, on that day, a pregnancy count was done. Yes, there and then, out in the public eye, via what class monitors knew: a very simple question and a quick count.

What is important for the thesis is that on that day, my research problem came to me through one of the girls in the class that I was teaching, when the learner broke down in tears after class. Her name was Hunter Hudson (a pseudonym). She was fifteen years old, and she feared that she was pregnant. Hunter thereafter became a statistic- one of twenty-six other girls in the school that was pregnant in 2010.

Finding out that Hunter was pregnant was devastating as she had always been one of the better achiever learners in her class. Educators at Goodwill High School (a pseudonym) spoke positively about her in the staff room as always striving to achieve in every part of her school life (including sport) and always aiming to achieve her best. When I later spoke to Hunter, she told me that in the year that she fell pregnant (2009/2010) she had planned (and was on track) to be one of the top 10 learners in her grade.

Hunter spoke about how all her different aspirations were shattered and destroyed the day when she found out she was pregnant in late 2009, and she realised that one silly mistake was going to change the direction of her future forever. Hunter told me about how easy it had been to say yes to her partner; given the party mood they were all in on a derby sports competition day, and how she would never have known that a one-night stand would have such tragic results for her.

She said that she had only given in to her partner's desires because her world was crumbling in around her at home at that time due to some difficult family circumstances and she wanted to please him. Unfortunately, she noted, she was not ever going to be given the opportunity to recover from her mistake, and she had to drop out of school in mid-2010 to look after her baby.

Hunter told me about how her mother had also fallen pregnant with her when she was a teenager, and had also been brought her up in a single parent household where her mother was the sole breadwinner (Hunter's granny). Hunter's mother often had to work away and she was thus mainly brought up by her granny. That was why, Hunter said, that when she told her mother and grandmother about her situation they refused to support her to return to school and told her to stay home to 'fight her own battles'.

Some people claim that Hunter's fate was inevitable as she lived in a neighbourhood where there were also a large number of other teenage mothers with illegitimate children - with them all having to go out to work in order to survive and having to leave their children with their mothers (grannies) during the day. Many people say that the socio-economic realities in the urban area that girls like Hunter lived determined what they could and could not do, whether they came from single-parent-

families, post-divorce-families, stepfamilies, or even families that co-habited with a few others.

I must admit that I was quite heart-broken when I found out about Hunter's situation. As an educator I felt helpless in not being able to assist her to deal with her situation, and thought of all sorts of ways where I could justify getting involved. In the end, I had to step back. As one educator friend noted, 'there are so many of them, who do you try to save and who do you let go?'

In trying to make sense of the event I started reading about teenage pregnancies and soon realised that it was also a national and global phenomenon, and that it troubled many more people than just me: a school educator in a working class impoverished school in a semi-urban area in the middle of nowhere.

I also found out that leading members of the South African Department of Basic Education (DBE) were so worried about the sexual behaviour of school-going youth that they had started a number of public discussions and research projects to explore what they regarded as a big social problem. According to Panday and Mbunda (2009) their focus on youth sexuality came about because of the high levels nationally of reported pregnancies amongst youth, and the worry that this influenced the rise in infections related to HIV and AIDS (Human Immunodeficiency Virus).

I found that in both the readings and the policy responses that the focus on youth sexuality tended to end up at one question: how was it that young female youth knowingly or unknowingly allowed themselves to fall pregnant (or get involved in promiscuous behaviour) when they were daily reminded about all the dangers of doing so, and lived in a world where so many opportunities were available to them to achieve their dreams?

People like Akinsola and Mulaudzi (2009: 204) have pointed out however that government officials regarded it as more than just 'pregnancies and infections' but also as 'a major challenge with implications that went considerably beyond the health sector'. Akinsola and Mulaudzi (2009: 204) observe that while officials were worried about sexually transmitted diseases amongst youth in urban spaces – indicating 'unhealthy' sexual behavioural patterns and appetites– they were also more concerned that youth sexual activity needed to be better understood and contained – especially if the democratic rights of all citizens were to be protected (Warwick and

Aggleton 2004: 137; Human Rights Watch 2001 in George and Finberg 2001; Richter, Dawes & Higson-Smith, 2004; Baxen & Breidlid, 2004).

As I read further I found that in the beginning it was the medical and public health researchers and policymakers that engaged mostly with the growing behavioural, social and cultural factors associated with teenage pregnancy, and that had had such devastating outcomes in the health and disease of young people. They highlighted how these had serious implications for the further sexual abuse of young people, especially girls and young women. They also noted how these factors and attitudes, along with other socio-economic factors, affected the “aetiology of HIV/AIDS projects” since it was often socio-cultural beliefs, perceptions, and practices that shaped how young people acted. For public health professionals they felt that they needed to understand a variety of perceptions, especially African, of the risks associated with HIV/AIDS if they were to develop and apply effective campaigns (Akinsola and Mulaudzi 2009: 204).

Reddy, Shegs & McCauley (2005: 5) report that by the turn of the 21st century government officials were very concerned about the seriousness of the AIDS pandemic, with South Africa identified as one of the most affected countries. Statistics showed that HIV prevalence among women younger than twenty years was 16.5% in 2000, and was also one of the highest prevalence rates in the world. This was supported by a number of reports, projects, and newspaper articles that described the issue as ‘probably much higher than we think, probably as high as 22.4% (James, Reddy, Ruiter, McCauley & Van Den Borne 2006: 282). Warwick and Aggleton (2004: 137) referred to the issue as an ‘impending catastrophe’, while Eaton, Flisher, Aaro. (2003: 150) and Campbell and MacPhail (2002: 342) warned of “rocketing HIV levels amongst youth”. This was seen as being closely linked to the changing sexual habits amongst youth.

By 2000 officials were keen to address youth sexuality and the sexual habits of youth within the development of a number of different government policies, namely through the National AIDS Plan (NAP), that tried to deal with the issue in a more inclusive way. This plan, according to James et al (2006: 282), set about implementing programs that directly addressed the issue but also provided guidance on how to do so. The programs were mostly prevention interventions that operated on several levels, such as school-based and other relevant programmes, and even included life

skills programmes (LSP) that fitted into the school curriculum. This was part and parcel of the Department of Education's "Trisano/Working Together" document (Department of Education 2000) that provided guidelines for educators, as further support, on how to approach the issue.

The idea was to develop activities that promoted the overall well-being of young people against the backdrop of other far-reaching social, political, and economic changes (James et al 2006: 281; Warwick and Aggleton 2004: 137; Sparks 2000). It was argued that by *reducing teenage pregnancy rates*, its consequent effects would be that things such as school dropout and the financial, social and emotional strains on young people and their families would also be reduced. This was especially so with sexually transmitted infections (STI's) where, according to Varga and Shongwe (1999), safer sex practices would take the strain off families whose members may later have been infected with HIV/AIDS. This concern is best described by Warwick and Aggleton (2004: 137); Van Niekerk (2001); Wood and Aggleton (2004), who all observed that "one should not be naive about the social complexities of addressing AIDS and promoting sexual health in South Africa. Because of denial, indifferent leadership, deprivation and illiteracy among the population as a whole, abuse of the rights of women, pervasive gender inequalities, as well as stigma and discrimination directed against people living with HIV/AIDS, all combined to impede the best efforts of younger and older generations alike.

As James, Reddy, Ruiter, McCauley and Van Den Borne (2006: 281) and Dickson-Tetteh and Ladha (2000) note, it was actually the reported increase of sexually transmitted infections, including HIV/AIDS, and higher numbers of reported teenage pregnancies amongst school learners that led to the re-look of the available life skills programmes at schools. Officials felt that the development and implementation of programmes designed to promote safer sexual behaviour amongst young people of school going age -those that were near to becoming sexually active - were not effective at all, that the programmes remained quite unclear in their objectives about what they were trying to achieve, and that there was generally an urgent need for more scientific studies in South Africa on the issue of teenage pregnancy and what was being done in schools (James et al 2006: 282; Baxen & Breidlid, 2004).

Reddy et al (2005: 5) has stated that life skills programmes in schools had been around since well before 1994 and that the lack of success of school-based-

sexuality-programmes (SBSP) in South African schools (referred to as family life education) in the period 1980 and 2005 could be clearly linked to the differentiated quality and resource allocation, structure, and delivery of such programs in different schools. This was due to different programs being provided within the 'different and separate education departments' under apartheid.

Reddy et al (2005: 6), along with Varga and Shongwe (1999), noted that the programmes mainly failed because of: unequal allocation of resources among the Education Departments (ED), a lack of system-level support for school-based-sexuality education, inadequate preparation and training of teachers, a lack of system-level resources for educational follow-up, and an over-reliance on NGO's (non-governmental organisations) and other internal agencies for programmatic evaluation.

They noted that it was because of this concern that follow-up evaluation projects were conducted in the early 2000s. As noted by James et al (2006: 281), in one such project in Kwazulu Natal, South Africa, the project set out to evaluate the Department of Education's life skills program on HIV and AIDS prevention among Grade 9 students in 22 randomly-allocated schools in the province, and tried to identify what aspects of the program could be improved or changed.

The KZN study found that while there was a significant increase in student knowledge about HIV/AIDS, there did not really seem to be any effect on safe sex practices, condom use, sexual and intercourse, or on measures of psychosocial determinants of these practices like attitude and self-efficacy. The study also showed that students that were provided with the full implementation program seemed to show far more positive responses to sexual behaviour, social connectedness, and less sex and more condom use, than students in partial and control groups. Given the above, officials became very concerned when educators reported that very few educators implemented the program fully. Most provided very partial or no implementation of the program (James et al 2006: 281).

Changes in these kinds of programmes occurred after 1994 not only because of the need to address unequal resourcing of materials and programs in schools, or to take heed of reports that warned about the past failings of the different programmes, but also to fall into line with the outcomes-based approach of the education system after

1994. In such programs the focus highlighted the 'achieved outcomes' that was needed in life skills development and sexuality education, and sought to directly impact on the lives of the large numbers of at risk, youthful people (Warwick and Aggleton 2004: 137).

A key aspect of this shift, observes Frimpong (2010: 27), was that it placed a far bigger focus on the youth themselves and their supposed ethics. And in trying to inform and influence young people about their sexual habits, more and particular attention was paid to the kinds of choices that young people were making as they navigated their individual paths through their urban livelihoods. Interestingly, the key change in programmatic focus in the period 1994 to 2010 was that whereas the interest before was mainly on how to improve programmes that tried to help youth make responsible decisions, after 2006 the focus shifted significantly to one where youth decisions and decision-making was being put under the spotlight and evaluated.

My focus

The discussion above more or less describes the various developments and debates around youth pregnancies and sexual education in schools that I encountered in the literature and policy documents - as I came to terms with the Hunter Hudson story described at the beginning of the chapter- as well as what it meant for me and my thinking.

While I concede that my worry for her and what would happen to her in many ways influenced how I thought about the issue, in my reading of the literature I also became far more interested to know about how youth like Hunter Hudson understood the kinds of policies and interventions that were being put in place for persons like themselves. What did the provision of such programs say about them? Were they interested in being involved in such programmes? How did they engage with the issues during class? Were the programmes useful or not? Did the programmes shape their (youth) behaviour or were youth using the programme to engage and understand other matters? These latter sets of questions came from the sociological international literature on youth that I had been encouraged to read, and challenged me to think differently about what I was witnessing at my school.

It was mostly this reading into the issue that shaped the ways in which I engaged with the issue of youth sexuality and teenage pregnancy in my project. As an educator I was keen to find out more about how learners not only experienced the kinds of programmes that were actively provided at our school but also how learners thought about and understood them.

In the sections below I describe how I set about developing the project and developing the research questions that framed the ways in which I approached the topic and my research subjects.

1.2 Background of the School

For my study I was influenced by two views of the role of the school in the lives of youth. These two views seemed to me to be oppositional yet described the situation at my school. Foubister and Badroodien (2011: 135) argued that “schools are culturally textured spaces where the life chances of students are shaped in quite profound and determined ways”, while Kenway and Bullen (2003: 18) noted that the school was actually regarded as of minor significance by learners, that many learners ‘consigned school to the periphery of their identities and imaginations’, and treated school as an ‘outer part of their beings’.

I was interested to understand in my study how school could be ‘so important in shaping learner identities’ every day of their school lives, and yet be so ‘insignificant in how they viewed their futures’. While I was sure that the schools that learners attend and what happens at school make a big difference in their lives, I was also convinced by Kenway and Bullen’s (2003: 18) argument that schools were positioned in negative ways in learners minds because they had become ‘consumers’ that could not afford better schools, and because wide-scale ‘social and cultural change had destabilised their understandings of the role of education in their lives’.

As my project focused on a sex education programme provided at school I needed to know more about the school and its learners in order to understand what learners said about sexuality. I asked myself to what extent the school that I worked at, Goodwill High School, influenced the lives of learners or how they thought about themselves, and set out to find out a bit more about the school, the learners it was meant to serve, and the learners’ everyday lives.

Pam Christie (2002: 11) has argued that learners that come from diverse cultures and languages, while they endowed the school with many shared meanings of language and symbols, often brought quite different understandings and perceptions of life into the school. This could either be 'productive' for the school in terms of how learners positively engaged with the outside world, or 'destructive' in the ways certain school communities were side-lined and 'othered' within diversity.

1.2.1 Details of the school

Goodwill High School was established in 1983 in a so-called coloured area, in a semi-rural town, in the Western Cape. The school opened its doors to about three-hundred-and-eighty, grade 8, 9 and 10 learners and started with 70 educators. In its early years the school only enrolled coloured learners, and because it was situated close to an industrial area, could also link many learners to jobs when they completed their schooling.

After 1994 the demographics of the school changed to the extent that only 33% of learners from the neighbouring suburban neighbourhood attended the school in 2010. The other 67% of learners came from the surrounding township areas and informal settlements surrounding the school.

From a school population that had mostly middle class and working-class learners in the 1980s, after 1994 the school population changed to consist of communities from across the socio-economic spectrum but mostly at the lower end. For example, in 2010 only 5% of learners attended Goodwill High School from the traditional middle-class community nearby, while 30% of school learners came from working class (artisan and clerical) component of the coloured area after which the school was named. A township area on the east side of the school and with a very high crime rate provided 40% of the school's learners, while a further 22% of learners came from the informal settlements on the outskirts of the semi-rural town. A very small number of learners attended from neighbouring farms. The main reason why most learners attended the school was that it was also an English-medium school, and was seen as providing a 'good education' that would lead to employment.

1.2.2 Some family and community challenges

Given the wide socio-economic spectrum from which they came, learners belonged to family units that ranged from strongly-bonded family structures where both parents

were active and present, to homes where one or both parents were absent due to loss, separation or work related issues. Many learners also lived in houses where 2-3 families live under one roof

Many of the school learners came from homes that were struggling with post-divorce-, single-parent-, same-sex- or cohabiting families units; where two people by agreement were not wedded but lived together in close association on a long-term or permanent basis, with both contributing to the upkeep of their household challenges. In a large number of cases learners lived with grandmothers or guardians because their parents could not afford to raise or look after them.

1.2.3 Some socio-economic factors

A key concern for the school over the past 10 years has been that many neighbouring industries on which the communities have depended for decades for employment have closed down, or started to close down. This has led to high levels of unemployment in the surrounding areas.

In the past most of the parents of learners were employed in the manufacturing area, west of the school. As these were mostly low-trained jobs these parents can be described as belonging to a low-income working class group and struggled along on the wages they earn. But with many factories and industries recently closing down, there are lots of parents that can no longer afford school fees or to live the lives that they previously lived. With these communities in disarray and struggling financially, a number of big challenges have started to emerge in these areas in the past 10 years; challenges with high levels of crime, joblessness, drug abuse, alcoholism, teenage and unwanted pregnancies, and family violence. All of these challenges has made going to school very difficult for learners.

In this and other areas learners also came from single-parent female-led households, where they have struggled with family life. Their mothers would sometimes only work seasonally in the surrounding vineyards, or would have to work away from home in order to provide for their children's daily needs.

For learners that travelled from informal settlements, struggled with travelling and schooling costs. Their parents either depended on erratic incomes or did not work. They sometimes have to deal with lots of conflict from neighbouring communities

that felt they did not belong in the area, and living conditions that could change daily depending on things like the weather and other social issues.

On the other hand, there were also learners at the school whose parents could be thought of as more middle class and were in professional jobs as educators, nurses and clerical or white collar jobs. Many of these parents either could not afford to send their children to ex-model C schools in other parts of the town, or chose to send their children to Goodwill High School because the parents attended school there and felt that the school could do the same (success) for their children as it did for them.

1.3 Motivation for the study

As stated in Rachel Bray et al (2010), Jeremy Seekings noted in 1995 and 1996 that a key issue that emerged from the fast growing policy studies industry of that period, and which was fuelled by the media, was that of the problems faced by youth in South Africa. He claimed that after 1994 there was a shift in focus from the problems *posed* by older youth to problems *faced* by younger youth, and was linked to young people being seen as the future adult-voters, adults, leaders, parents, workers, consumers, decision makers and role models in the new democracy. As a group that were at the 'later stages of childhood and the early stages of adulthood', youth attracted special interest. They were seen as the group that needed extra guiding and leadership if they were to collectively adhere towards the country that so many had hoped for. Related to this, the United Nations Convention on the Rights of the Child and Sexual and Reproductive Health of 1989 had by then highlighted how that young people or "sexual minorities" not only had rights but had rights to a variety of things like education, health care, support, protection, privacy, and freedom of expression (Binneman and Groenewald et al: 2004).

As Buysse and Van Oost highlighted (cited in Kumpher and Turner, 1991) previous studies had suggested that once adolescents established certain behavioural patterns it was difficult to modify these patterns. Youth thus came to be regarded as a group of special interest because they were experimenting with ideas, becoming sexually active and experimenting with sex at a crucial stage of their social and political development (Frimpong 2010: 27).

Yet, as Bray et al (2010: 28) noted Seekings who has argued, that astonishingly little has been written about youth, a huge cohort of the population in South Africa. Bray

et al (2010) also noted Seekings who observed that most of the literature confirmed youth participation in protests and political activities, but little research existed that actually described the ordinary experiences of youth, especially on sensitive issues that attracted a lot of public attention. Seekings 1996 as cited by Rachel Bray 2010, also perceived these sensitive issues, like teenage pregnancies as 'moral panics' or the 'slipping of youth morals'.

1.3.1 A change in approach

From 1994 this concern had led to a number of policies being developed, and legislation enacted, that tried to engage with youth and some of their concerns (like sexuality) as a way of helping desegregation in schools. For example, a number of HIV prevention programmes were introduced in school settings in that period as a way of talking about issues that affected the whole country. These were seen to be generally ineffective and inconsistent (Buysse and Van Oost 1997 citing Kirby and DiClemente 1994). In follow-up research it was found that adolescents overwhelmingly felt that sex education (SE) programmes should be introduced in high schools, as this would also create a better environment for youth of diverse backgrounds as they attend schools of their choice. This finding was captured in the South African Schools Act (SASA) (Act no. 37 of 1996) which catalysed aspects of the Bill of Rights and the South African Constitution.

By the 2000s this focus on the youth of South Africa - which was also a global debate at the time - also became linked to concerns about estimates on HIV/AIDS in Sub-Saharan Africa that showed that 4.5% of women and 1.7% of men by 2005 (estimated at about 3.2 million people) were newly infected, and that 2.4 million adults and children had died from the disease by that time (Akinsola and Mulaudzi 2009: 204). It was argued that parents and adults were not discussing key social topics with the youth, and that 'sex as a topic was too much of a cultural taboo' amongst different cultures and religions (Frimpong 2010: 25). Adults seemed to adopt an approach that 'a child will grow to know it' and were not keen to ask for example what their role was to play to possibly decrease the teenage pregnancy rates.

It was claimed that when more open debate on sexuality happened, and when a more empowering approach was taken on youth sexuality, that teenage pregnancy

rates could be influenced. Kanku (2010: 564) reported that while South African rates were still comparatively high when compared to the USA (5.3%), Brazil (4.5%), Australia (1.6%), Japan (0.4%) or Italy (0.6%), teenage pregnancy rates in South Africa had dropped from 7.8% to 6.5% in the period 1996 to 2001 for the age group 15-to 19-year-olds because of a more open approach to the issue. It was argued that teenage pregnancy rates could be influenced by higher levels of school education as well as greater family connectedness (Kanku 2010: 564).

Based on this, both the Tirisano (2000) and Revised National Curriculum Statement (C2005 and RNCS) policy documents mandated that information about HIV/AIDS and (age-appropriate) sex education (SE) should be integrated into the curriculum at all levels. The logic behind the introduction of such programmes was that sexual responsibility would flow from greater youth self-esteem and self-knowledge, and would empower learners with qualities and skills that were needed for responsible sexual behaviour (WCED HIV/AIDS Information Sheet 2003: 2). It was further argued that the further spread of HIV/AIDS could still best be deterred by behavioural risk prevention interventions such as sex education programmes (Akinsola and Mulaudzi 2009: 206).

In the Western Cape for example various policies were developed and rolled out to train and educate learners about how to be responsible and healthy persons. The Western Cape Education Department (WCED) determined for example that schools across the curriculum, within their timetables, should allocate approximately half an hour per week to HIV/AIDS and life skills education (WCED HIV/AIDS Info Sheet, 2001). This fitted in with national policies that encouraged schools to take ownership of social problems within their curricula and programmes (Education White Paper 6, 2001).

Schools were also reminded that within The Bill of Rights, as contained in the Constitution of the Republic of South Africa (RSA) Act 108 Of 1996, it was stated that the human dignity, equity and freedom, the democratic rights of children, and their right to education, should always be protected and upheld. This reminded school principals, school administrators, and school governing bodies that in focusing on empowering learners with the skills and knowledge to make responsible decisions, that they could not 'punish' learners in ways that did not adhere to their constitutional

rights. Female learners that were pregnant could thus not be suspended or excluded from schools, and special measures needed to be provided for their needs.

It was an approach that replaced previous policies that used to suspend and expel learners when they fall pregnant (Circular 0077/98: General Guidelines for the suspension and expulsion of learners in Public Schools and other policies that dated back to 1977).

The new approach encouraged the development of a school curriculum (through the learning area Life Orientation) that emphasised:

- Equipping learners with knowledge and skills, attitudes and values about their sexuality and their associated responsibilities;
- Reminding learners that it was best to refrain from sexual activity to protect their mental and physical well-being;
- Highlighting for learners the importance of upholding good morals, not only for their own sakes but also for their fellow human beings;
- Encouraging parents and guardians to play a more active and positive role in the sex education of their children through including them in sex education programmes and other educational interventions at school (Circular 0077/1998: General Guidelines for the suspension and expulsion of learners in Public Schools and other policies that dated back to 1977).

However, a key problem with the WCED approach and the successful provision and implementation of various sex education programmes in schools was that after 1994 most learners in post-apartheid South Africa were not really given 'equal access and opportunities' to quality education and adequate schooling provision. Intervention programmes thus mostly fitted in with the levels of education provision available at different schools.

According to Bray et al (2010: 21), deepening unemployment and chronic poverty after 1994 created clear gaps in social class levels in South Africa and access to different forms of social protections and provision that led to many individual youth making sense of their lives, identities, and sexualities only in relation to learners in similar situations. Peer pressure, popular culture, and different school systems and environments thus influenced learners in different schools in quite different ways.

For my study, while I was aware of the importance of understanding the impact of the sex education programme at our school and in the province on learners, I was more interested in this last issue, namely how different youth experienced and lived their sexuality at school, and made sense of their lives.

In wanting to focus on how youth understood their sexual identities and developed different knowledge and skills, and attitudes and values to shape this, I found it difficult at first to work out how to go about developing the project. I was quickly reminded (by my study leader) however that the sex education programme at our school included several criteria for such a study, namely:

- Learners that were thinking about and discussing issues of sexuality and sex education;
- Learners that came from diverse socio-economic backgrounds and viewed the issue of sex education in quite different ways;
- Learners that felt the full brunt of post-apartheid life and engaged with their needs and desires in their own ways.

1.4 Statement of the problem

Having been motivated to focus on the ways in which youth thought about sex and sex education, my next challenge was how to outline the research problem and the knowledge gap that I was hoping to examine.

I wanted to understand what youth thought about as they engaged in a sex education programme and in so doing gain a window into their private worlds (Lipson 1996, cited in Akinsola and Mulaudzi 2009: 206). In doing so Panday and Mabunda (2009) and others provided me with a number of issues and developments that I needed to focus on.

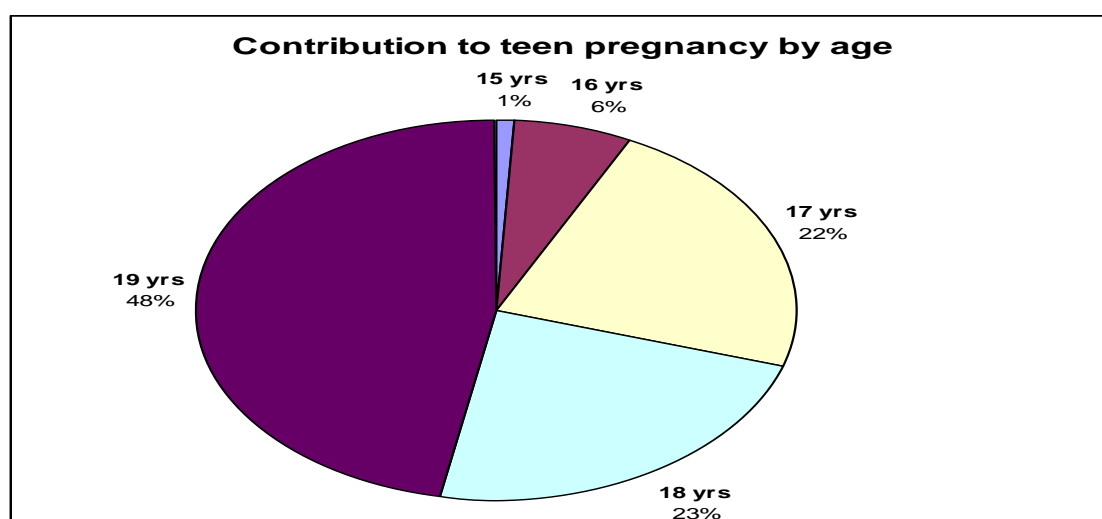
Panday and Mabunda (2009) reported firstly that a key shift had occurred within the attitudes of youth to sex and pregnancy since the 1990s. They found that although youth seemed to be partaking freely in sex, almost two-thirds of all teenage pregnancies were unwanted. As many youth wanted to study further as a way of finding employment later on, they regarded pregnancy and having a child as detrimental to their futures.

Secondly, as Kanku and Mash (2010: 564) reported, even though many female youth did not seem to want to fall pregnant they continued however to have frequent

sex without contraception, they continued to be coerced into sex, there was poor communication between partners about what they were doing, and many youth seemed to think that they needed to prove their virility and fertility through promiscuity. Kanku and Mash (2010) noted that the above mentioned was helped on by very liberal attitudes towards casual sex in different communities, high levels of alcohol consumption, a fear of the effect of hormonal contraceptives, basic ignorance, fear of parents finding out, shyness to attend clinics, disapproval from male partners, clinics adopting judgemental attitudes to young visitors, clinics not providing greater choices in suggesting contraceptives, ways of addressing their desires, and overall poor school-based sex education.

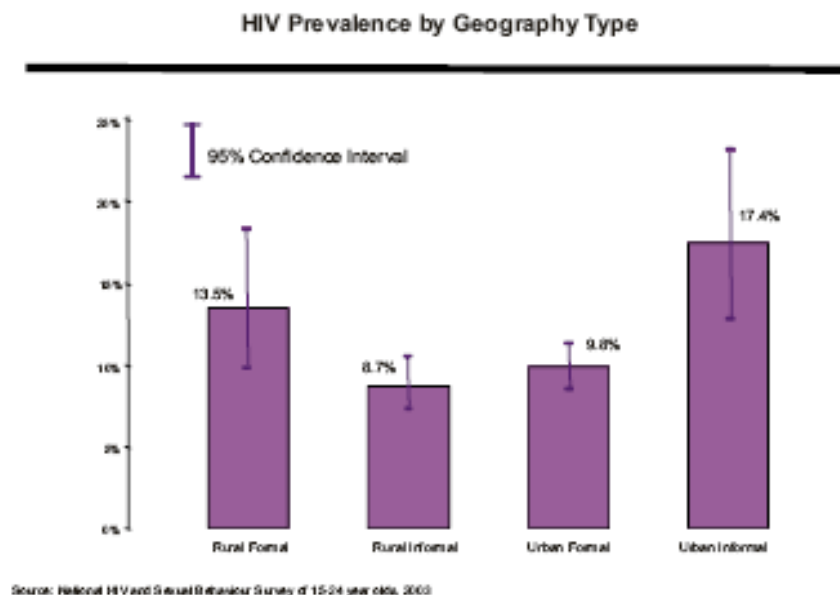
Thirdly, Buysse and Van Oost (1997: 177) noted that where from the mid-1990s there had been an assumption that greater awareness of the AIDS threat and knowledge about the dangers of unprotected sex would lead to behavioural change, this was found to be untrue and that most programmes had been quite ineffective. This assumption, as Kallaway (2011: 368) noted for that period, was popular probably because it 'dovetailed especially well with the ambitions and well-meaning intentions of social reformers' at that time. Across the political spectrum there was a desire to develop policies that protected and served the needs of youth.

Fourthly, statistics in 2009 showed that the bulk of teenage pregnancies nationally (in both rural and urban areas) occurred in the age-groups 17-19 years old and that about 7% of pregnancies happened in ages 15 to 16.



GRAPH 1: Teenage pregnancy rates across youth age groups. *Source: Harrison (2008b)*

Fifthly, available statistics (as seen in graph 3) suggested that as most HIV/AIDS infections occurred in rural and township informal areas, that intervention programmes was especially needed in such areas. It was argued that infection rates had a key influence on drop-out rates, the number of youth that resumed schooling after parturition or giving birth, and other social concerns in such areas.



GRAPH 3: Source: National HIV and Sexual Behaviour Survey 15-24 year old youth.

Sixthly, numerous programmes had been started after 1994 amongst youth in the age-group 15-19 years old. These were aimed at delaying the 'sexual debuts' of youth, who they chose as sexual partners, encouraging learners to understand the value of abstinence, how to apply early sexual health seeking behaviour, and to fight against the lasting effects of stigma, discrimination, and HIV/AIDS infection (Warwick and Aggleton 2004: 138). In the Western Cape, for example, the WCED and Department of Health established a Life Skills Programme (LSP) and a Peer Educators Programme (PEP) in schools as a way of starting such habits.

While the impact of these interventions was worrisome, the aim was that young people across the province and the country would become involved in prevention and care programmes and develop key life skills (Warwick and Aggleton 2004). It was also felt that educators would be able to extend their pedagogic knowledge and skills through peer education programmes and be able to review and reorient their

work in ways that could embed new ways of working with learners (Warwick and Aggleton 2004).

Lastly, it was argued that through a combination of initiatives like the LSP and PEP schools and educators would be able to better respond to young people's contexts, commonalities and differences in relation to gender, ethnicity, sexuality, religion, values and skills and find alternative ways of serving the best interests of learners.

However, as I read the literature, the warnings about the available information, and the different policy discussions noted above I kept asking myself about what the actual learning experiences were like of youth involved in the peer educators programme and life skills programmes. What about these programmes was not having the needed effects? Was the problem with the youth in how they experienced the content of the programmes, and why was their sexual behaviour not changing significantly after engaging with the peer educators programme (PEP) and life skill programme (LSP)? How did learners cognitively and emotionally experience the programmes? How could one best assess how these experiences influenced the decision making of youth regarding their sexual behaviour?

As I read the literature I realised that the experience of sex education programmes could be leading to 'performed identities' amongst youth, and thought it would be useful to examine the sexual subjectivities of youth. I wanted to know what the experience of sex education programmes could tell researchers about how youth thought about their lives and why they did or did not do things. In going back to the school data of Goodwill High School I found however that there was very little information available about what happened to female learners that left school because of pregnancy, or about the teen dads that fathered children of such learners, or about how many learners dropped out because of pressures associated with issues of sex and sexuality, or even about rates of abortion at the school. In searching through school records it seemed that educators, administrators, parents, community members, and fellow learners had simply turned a 'blind eye' to these issues or adopted a head-in-the-sand approach to hide from their uneasiness with these phenomena (Frimpong 2010: 25).

In approaching the counsellor, Mrs E Yates (a pseudonym), at Goodwill High School I was given the following information compiled by her for 2009 and 2010. I found

though that it was impossible to find out exactly how many female learners dropped out of school because of pregnancy or to look after their babies, or how many had undergone abortions.

All I could find out was how many female learners at school in 2009 and 2010 were pregnant. The data however was quite shocking. I found that 25 female learners at the school were pregnant in 2009 and about 26 in 2010. Of the 25 learners that gave birth from the 2009 group 5 returned to school in 2010.

| <u>GRAPH</u> | | | | |
|---|---|---|--------------|------------|
| <u>1 (a)– STATISTICS of TEENAGE PREGNANCY figures at GOODWILL HIGH SCHOOL(pseudonym) – NOVEMBER 2009</u> | | | | |
| Numbers of learners who were pregnant | Numbers learners left school because of TP | Numbers of learners returned after | Grade | Age |
| 2 | 0 | 0 | 8 | 14 |
| 3 | 1 | 0 | 9 | 15-16 |
| 5 | 0 | 0 | 10 | 15-16 |
| 11 | 0 | 1 | 11 | 16-17 |
| 4 | 0 | 4 | 12 | 17-18 |
| 25 | 1 | 5 | | |

For the 2010 group I discovered that while 5 learners had returned to school after their pregnancies 10 learners had dropped out completely because of their situations.

| <u>GRAPH 1 (b)– STATISTICS OF Teenage Pregnancy figures at Goodwill High School (pseudonym) – NOVEMBER 2011</u> | | | | |
|--|--|--|--------------|------------|
| Number of learners who were pregnant | Number learners left school because of TP | Number of learners returned after | Grade | Age |
| 0 | 0 | 0 | 8 | 14 |
| 1 | 0 | 0 | 9 | 15-16 |
| 10 | 5 | 0 | 10 | 15-16 |
| 5 | 2 | 1 | 11 | 16-17 |
| 10 | 3 | 4 | 12 | 17-19 |
| 26 | 10 | 5 | | |

In the beginning I thought about following up the learner-mothers and telling their individual stories, much like Wendy Luttrell had done in her work on teenage females in the United Kingdom in the mid-2000s (Luttrell 2003).

I realised however that the more interesting question which educators are grappling with, would probably be about youth that underwent sex education programmes at schools, how they understood and experienced the programme, and how it influenced the ways they understood and engaged with their lives.

1.5 Aims and objectives of the study

The research questions

- How do youth conceptualise sexuality?
- How do youth view sex education programmes?
- How do youth think about sex?
- What do youth think they learn from sex education programmes?

The main aim of the research was:

- To explore youth sexuality in relation to a sex education programme (SEP).

Objectives

The goal of the study was to ask how learners 'performed their sexual identities' and if this was shaped by sex education programmes (SEP) at high school.

The sub goals of the study were to explore youth sexual subjectivity (SS) and whether socio-economic and home conditions played a big role in how youth explored their sexual identities. I asked whether sex education policies affected and effected the changes that youth undergo in their sexual subjectivity (SS) at school.

1.6 Clarification of some key concepts

For the study I used two key theorists, Michel Foucault (1984) and Judith Butler, to develop an understanding of how learners 'performed' their sexuality and the role of sex education programmes in the way they understood this.

For example, I used Foucault's (1984) theory of power and how society and societal structures and discourses shaped the individual or 'self-making'. I also used Judith Butler's work on 'gender' and her development of a model that analysed the formation of 'gender and sexual identities within the law' where she focused on the

idea of 'performativity' (Luttrell 1972; Pickering 2002, Nuttall 2009, and Dillabough & Kennelly 2010).

In this section of the chapter I outline some of the key concepts and ideas that they use so that I don't have to explain these in the chapters that follow.

1.6.1 Youth – Heirs of a new world

The use of the term 'youth' is a fairly new thing. In *Centuries of Childhood* Phillippe Aries notes that the idea of childhood did not exist before the 16th century (Lee 2001: 32), and that 'youth' as a 'social and cultural construct' only became used after World War II when there were a large number of children that had no parents and that needed to work to survive (McCulloch et al 2006: 540).

Because of this youth were categorised into three groups: a biological grouping, a social class, and a cultural construct (Weinstein as cited in McCulloch 2006: 540). Stephenson (2007: 19) argues that in time, rather than being a biological phase, the term "youth" came to be treated as a "variable concept that was socially constructed and reconstructed."

While playing an active role in the "construction and determination of their social lives" (May 2001: 47), "youth" have however been historically conceptualised as needing to be cared for and controlled. Miles (2000: 68) has noted that "the places that they inhabit appear to offer so much and yet society insists on leaving them on the edge and unsure (Miles 2000: 68).

Youth are not only seen as a grouping that is excitable, energetic and fun loving, but in the words of France (2007: 154) they are seen as "lacking individual morality, failing to commit to good and decent middle class values, and as an overall general problem".

In current society the actions and lives of youth are nowadays mostly stereotyped in negative ways so that when learners think or act against what is acceptable, they are seen to be "a problem, or even as errant and troublesome" (Stephenson 2007: 4).

When they go 'against the grain' youth are seen as idle, troublesome, rebellious, anti-authoritarian, subversive and even criminal. Not only are they often associated with 'chaos' and 'estrangement' (Soudien 2007:4), but are regarded as a constant

visible “threat to adult notions of control and power” (Brown 2005: 6; Stephenson 2007: 161).

Foubister and Badroodien (2011: 135) argue however that while youth invariably “respond to global changes in disorganised and chaotic ways, they do so to the best of their abilities and often with relevance to the actual possibilities in their lives as they see, live and embody them”.

1.6.2 Sexuality

Sexuality, according to Rabinow (1984: 333), should not be conceived as a general form of performance, but as a set of scientific, religious and moral representations that, although diverse and changeable, are tied to a certain truth. Sexuality is thus a “domain of knowledge, a type of normativity an assumed norm, and a way of relating to the self”. Rabinow (1984: 333) notes that sexuality can be seen as an experience that conjoins a field of study with its own concepts, theories and various disciplines to a set of regulations which distinguish the acceptable from the forbidden, normal from outrageous, usual from pathological, what is civilized from what is not. Sexuality can also be understood as an intricate relation between the individual and him/herself which enables him/her to identify him/herself as a sexual subject among others.

In arguing that a sexual subject’s gender is ‘performed’, Butler suggests that gender involves “a dramatic construction of meaning” within a sequence of acts or events that did not have an origin and was never fully or finally “realized” (Salih 2006: 90). Butler argues that “gender is not something one is, but something one did”. “Gender was the repeated stylization of the body and a set of repeated acts within a highly rigid frame that congealed over time to produce the appearance of substance, of a natural sort of being”. It was thus a “doing” rather than a “being”, a verb rather than a noun. Kenway (1997: 12) notes that there are a myriad of ways in which gender is “done” or “produced” within discourse, as well as the ways in which gender “does” the subject’s sexuality.

1.6.3 Sex Education (SE) and Sex Education Programmes (SEPs)

Frimpong (2010: 28) defines sex education (SE) as a systemic attempt ‘through direct teaching’ to promote the healthy awareness in a person on matters of his or her sexual development, functioning, behaviour and attitudes. Throughout the world

the provision of sex education (SE) was used on, for and with youth to influence or counter youth behaviour and morality. Sex education was thus a direct attempt to engage and change conceptualizations of youth sexuality.

School-based sex education was “a programme of biological and reproductive knowledge, identity and self-esteem enhancement, rational, moral and ethical development, communication, negotiation and decision-making skills, and interpersonal and socio-cultural understandings promoting citizenship within a participative, democratic and equitable society” (Goldman 2009: 24). Sex education programmes (SEPs) thus could be seen as a campaign introduced to make subjects aware of sexual threats and to induce knowledge about the risk factors to change the subject’s sexual behaviour.

1.6.4 Sexual subjectivity (SS)

Sexual subjectivity could be described as one’s senses of one’s own sexual ‘being’; i.e. how one sees, feels, believes and thinks of oneself sexually. Teenage sexual subjectivity is always under construction when power relations converge on it, and causes “identity unsettlement” (Goldman 2009: 25). Subjectivity, according to Foucault (1984) is when a subject was formed and how it became, through self-forming, where subjects sought “to transform themselves into singular beings”.

1.6.5 Teenage Pregnancy

Kanku et al (2010: 564) define teenage pregnancy as a teenaged or under-aged girl (usually within the ages of 13-19) who becomes pregnant. This is normally associated with frequent sex without reliable contraception, sexual coercion, poor sexual communication between partners, and the perception that the girl lives in situations where family and friends had also fallen pregnant outside marriage or where sex was a way of proving one’s fertility, opposing behaviour, and promiscuity.

1.6.6 Developmental methodology and bricolage

Denzin, Lincoln and Kincheloe (2005: 319) suggest that using a developmental methodology such as a bricolage allows for the implementation of various methods to collect data from research participants. It allows the application of a number of different methods during the data capturing process, where circumstances during the data capturing process determined which research method should be applied in

order to capture the thoughts, feelings and experiences of a subject “in as thick a way as possible”(Denzin, Lincoln and Kincheloe: 2005; 319).

1.7 OVERVIEW OF CHAPTERS

In this chapter (one) I provided a brief background of the researched school and how I developed the statement of the problem, aims and objectives of the study, and clarified key concepts used in the study. I explained how the issue of sex education has been captured in the literature and what the main focus has been when this issue has been discussed.

In chapter two I combine the literature review and the theoretical discussion to show what the different literature has highlighted about the issue of sex education and youth sexuality. I combine the two sections for the sake of space in the thesis and also to show how I go about challenging the ‘taken-for-granted’ assumptions in the discourse of youth sexuality.

Chapter three focuses on the procedures and methods that I followed to conduct the study and explains how I used the methodology to develop an alternative way of explaining youth behaviour and sexuality. In the chapter I explain what I mean by bricolage and the techniques and approaches I used in getting 10 learners to partake in different activities as a way of understanding their thoughts and actions with regard to sexuality. I also outline the ethics that I followed to protect the identities and emotions of learners and how my generative methodology provided a different way of seeing things.

Chapter four zooms in on the issue of sex at the point it intersects the discipline of the physical body to an attempt to control the overall population. I use various sets of collected data to show this.

Chapter five focuses on the choices and decisions that learners at one high school in Cape Town make with regard to sex and sexuality, and how their choices are influenced by a variety of discourses attached to a sex education programme and their lives, that then organise their everyday thinking. The chapter explores discourses of decay, contamination and control.

A key goal of the chapter is to disarticulate and re-articulate the deficit mentality that shapes discourses of sexuality, and to develop ‘sexual’ stories and strategies of story-telling that allow the voices of learners to be heard (Pillow 2004). In the chapter

I challenge the tendency to view youth participation in teen sex using an abstinence-only discourse, and suggest that sex education programmes 'contaminate' and 'mutilate' youth understandings of sex and sexuality in quite complex ways. The last part of chapter 5 focuses on some of the limitations of the study and concludes by highlighting key points made in the thesis.

CHAPTER TWO

*

LITERATURE REVIEW AND THEORY

2.1 Introduction

In this chapter I examine some of the national and international literature with regard to sex education programmes and education policy on youth and sexuality. I also examine some theoretical literature done on youth, issues of performativity, power discourses within society and education, and how youth interact with educational interventions that are meant to change their behaviour. My goal is to show how youth operate in different contexts, and to highlight works that look at youth thoughts about what they acquire in government programmes like those on sex education.

How do youth work out what they get from sex education programmes and how does one get at their thinking? These were two questions that I really struggled with in the thesis and which influenced my thinking when I had to make decisions about what readings and literature to focus on, and how to use them in the study.

I found the works of Michel Foucault (1985; Rabinow 1984), Judith Butler (Salih 2006), and Durkheim (1966; Garland 1990; Pickering 2002; 2010) very useful in my analysis of the symbolic structures and processes within societies that influence how youth understand their everyday lives. For example, in his book 'Practice of knowledge' Foucault argued that human beings 'create' themselves as 'works of art' (Rabinow 1984: 350) and that they do this through discursive interactions, subjectivity, and engagement with power and knowledge (Denzin and Lincoln 2005: 490).

Thus in the chapter and thesis I use Foucault's (as cited by Rabinow 1984: 35) three domains of genealogy to study youth. Firstly, he refers to a historical ontology of youth selves in relation to *the kinds of truth* through which youth constitute themselves as *subjects of knowledge*. Secondly, he highlights a historical ontology of youth selves in relation to the *field of power* through which youth constitute themselves as *subjects acting on others*. Thirdly, he points to a historical ontology in relation to *the kinds of ethics* through which youth constitute themselves as *moral agents*.

To do this, I have linked the literature on sex education to Foucault's theory of power discourses of knowledge. I have also used Judith Butler's (2006) analysis of how young people 'perform' their identities - at school, in the class, and at home - to examine what the literature says about what happens within sex education programmes and other spaces (Boensten 2010: 36). I have tried to show how Butler was less interested in the social worlds and categories that youth lived within sex education programmes such as race and social class and more focused on issues of self-stylization, power, gender forms, normative violence, grief, and precarity. Other works that helped to understand Butler's work was Dolby's (2001: 13) research on the 'fashioning of identities' and 'popular culture', Sarah Nuttall's (2009: 3) analysis of 'the power of colonial discourses' and 'racial and other entanglements', Oskala's (1998: 41) views on 'sexual subjectivity', Molly Haws (2007: 18) work on the 'omnipresence of power', Kenway and Bullen's (2006) research on youth and their 'coolness', and Dillabough and Kennelly's (2010: 46) work on 'lost youth' and 'cultural phenomenology'.

Lastly, I have linked the available literature to Durkheim's theory of modern society and moral orders as explored by Goldman (2010), Paiva (2004), Frimpong (2010), Van Rooyen & Le Grange (2003), Flisher, Mathews, Guttmacher & Abdullah (2005), and James et al (2006). In this literature I have tried to show why and how policies with regard to youth and their behaviour were thought about and normally implemented.

In highlighting this literature I should note that problems of political order in the Western world has always normally been approached by building models of what 'just' social orders should look like and what principles should be used to evaluate the kinds of conditions that existed in different places (Foucault 1984). These models are normally illustrated in government policy documents and approaches. Michel Foucault (1984) suggests however that such approaches are mostly not helpful and that "utopian schemes like a search for first principles" should be cast aside in favour of questioning focused on "how" power actually operates in society. Butler (2006) further argues that questions such as 'who are the subjects in such projects?' and 'what counts as life?' should always be asked when legislative approaches were being viewed. Butler resisted the idea of approaching legislative responses from

ethical points of views as for her a “return to ethics constituted both an escape from politics and the heightening of moralism”.

In the beginning of this chapter I describe first some of the policy approaches that have tried to engage with youth and sexuality issues in schools, and then use Goldman (2009) to critique their value for learners and schools. I thereafter discuss various conceptual concerns within the literature related to youth and sexuality-grouped according to Foucault’s three domains of genealogy.

2.2 Legislative concerns and Policy approaches: education as a right

As contained within Act 108/1996 of the Constitution of the Republic of South Africa (1996), the Bill of Rights affirms the democratic rights of all citizens to equality, human dignity and freedom. This includes the claim of children (section 38) to their right to education (section 29). The Bill of Rights not only consents to protecting children and their rights at all times, but also to creating the conditions where learners are able to learn the values and morals expected of them in a modern society.

This commitment was enshrined in the Education White Paper on Education and Training (1995), the South African Schools Act of 1996, the Report of the National Commission on Special Needs and Training (1996), the Report of the National Committee for Education Support Services (1997), and Paper No.1 on Special Education: Building an Inclusive Education System (1999) (Van Rooyen and Le Grange 2003: 152). All of these government policies noted that government would establish appropriate education and training that would empower people to participate effectively in all processes of a democratic society, economic activity, cultural expression and community life, and would help citizens to build a society free of race, gender, and every other form of discrimination.

The policies embodied and promoted the collective idea that the education system in a democratically governed society needed to provide a moral perspective for its citizens that demonstrate a code of values by which the society wished to live and consented to be judged.

White Paper 6 of 2006 further highlighted the need of educators and systems to develop the necessary capacities and commitment, and to develop the appropriate

curriculum and assessment practices that would improve the quality of education that learners received. It was argued that only when educators, management teams, parents, governing bodies, and learners committed to structures of responsibility, lines of cooperation, and certain levels of accountability would the conditions for the sharing of common values and moral codes become possible.

The Ministry of Education defined good inclusive education within White Paper 6 to be when (1) it was acknowledged that all children and youth can learn and that all children and youth need support; (2) it enabled educational structures, systems and learning methodologies to meet the needs of all learners and acknowledge and respect differences in learners, whether due to age, gender, ethnicity, language, class, disability, HIV or other infectious diseases; (3) it served a broader community than formal schooling and acknowledged that learning also occurred in the home and community, and within formal and informal settings and structures; (4) it changed attitudes, behaviour, teaching methods, curricula, and environments to meet the needs of all learners; and (5) it maximized the participation of all learners into the culture and the curriculum of educational institutions and uncovered and minimized all visible barriers to their learning and development (White Paper 6, 2006: 6).

It is however a huge irony that the emphasis on what was needed to foster good community values also highlighted what many argued was the failure of the democratic education system in South Africa after 1996 to install within learners the kinds of values and morals that one would thought to be necessary for the progress of South African society. This was highlighted by the large number of social problems present at schools and the large number of teenage pregnancies and supposed irresponsible sexual behaviour of learners in public schools (Marteleto, Lam & Ranchod 2008; Selikow, Ahmed, Flisher, Mathews & Mukoma 2009; Flisher, Mathews, Mukoma & Lombard 2006).

In terms of what was seen as the failure to 'encourage good moral values' it was reported in 2008 that about 143 out of 1000 teenagers in Sub-Saharan African countries fell pregnant at an early age, with South Africa having one of the highest rate of teenage–pregnancies in the region.

Love Life reported in 2006 that teenage pregnancies in South Africa were on a steep incline – seen in teenage pregnancy rates doubling in the period 2003-2006 - and that what was most worrying about this was that almost half of South Africa's teenagers were found to be sexually active (Love Life 2006: 23). It further noted that about 1 out of 3 girls in South Africa conceived a child before the age of 18 years old and that there were almost 56 982 abortions performed annually at hospitals and clinics (of which the highest ratio was for women under the age of 18).

Dickson (2003: 18) noted that what was even more worrying about the above statistics was that within poorer communities girls seemed to become sexually active even earlier - roughly between 13 and 14 years - and that almost 90% of all new HIV infections levels in South Africa occurred amongst women aged 15 to 24 (Wechsberg 2008: 1; Shishana, Rhele, Simbayi, Parker, Zuma & Bhana 2005).

These statistics were not surprising to me, since I noted in chapter one that at Goodwill High School in Cape Town (the focus site of this study) the total teenage pregnancies in 2006 were 10, in 2007 were 12; in 2008 were 16, in 2009 were 20, in 2010 were 25, in 2011 were 26, and in June 2012 already 10 teenagers in grade 10, 11 and 12 were found to be pregnant.

After 2006 the Department of Education therefore recommended a number of interventions in school, expecting schools to each develop and implement a code of conduct for learners that made special provision for managing learner pregnancy, but within the framework of governmental policy documents.

While the Department of Education was concerned about the rising rate of unhealthy behaviours at school, it also knew it still needed to reverse a number of policies that had undermined the rights of learners before 1994. It referred here for example to policies (Circular 0077/1998) in place before 1996 that suspended and expelled pregnant learners from public schools, or transferred them to other facilities in terms of the Child Care Act, 1993 (Act 74/1983) and / or the Criminal Procedure Act, 1977 (Act 51/1977). Before 1994 all pregnant girls were normally excluded from schools.

Thus, in the Western Cape after 1996 and again after 2006 the WCED and its schools had to develop a set of new rules and regulations that adhered to the spirit of the Bill of Rights and that ensured that the rights and development of learners especially girls were not reduced or limited and that special measures were taken

with respect to pregnant school girls and other social behavioural problems. It did so by starting a number of intervention programmes such as peer education.

2.3 Key Approaches

2.3.1 Peer Education

In consultation with other organizations working in the area of adolescent sexuality education, the provincial Departments of Education developed life skills programmes focusing on issues related to the spread of HIV/AIDS. The Life Skills and HIV/AIDS Education programmes (Kwazulu-Natal. Department of Education, 2000) were designed for facilitation by educators with young people, and focused on their development in relation to themselves, their school, and their communities (James et al. 2006: 281). Peer education was regarded as a sex education intervention involving learners who provided education and outreach to other learners. It was argued that learners in peer education programmes were good and important ways of providing information to other learners on topics important and applicable to them regarding mental and health wellness and women issues. Peer education provided unique experiences for learners to receive training in teaching, presentation, and basic counseling skills. In addition, these learners then provided valuable resources and information to the University of California San Diego (UCSD) community through workshops, outreach presentations, group forums, and individual meetings with other learners (James et al. 2006: 281).

The idea of Peer Education originated in the USA as a health education intervention with selected high school students in eleven independent schools in the Baltimore metropolitan area. It was started through a foundation created by Pam and Tom O'Neil in memory of their son, Christopher, who was killed in 1992 at the age of seventeen. Christopher died in an automobile accident where a teenage drunk driver was involved, and the goal of the programme was to educate students about a range of topics aimed at their physical and emotional well-being (James et al. 2006: 281).

2.3.2 Peer Education Programmes

Similarly, the main goal of peer education programmes in South Africa was to reduce the spread of HIV/AIDS, teenage pregnancies, alcohol abuse, gender abuse and inequality, gangsterism and sexual abuse amongst school learners. Thus, once it

was piloted it was quickly expanded and implemented peer educators programme (PEP) in a large number of secondary schools (Flisher et al 2005: 108).

It was seen as a supportive programme of education and sexual health to address concerns about promiscuous behaviour amongst youth in schools and operated within the Department of Education's curriculum-based awareness and life skills programmes that were operating in schools (Department of Health 2001; South African Human Rights Commission 2003; Warwick & Aggleton 2004: 138). The programme was contracted to and overseen by 15 locally-based NGOs with experience in the field to implement the adopted peer education programme (PEP) in local schools.

In 2006 the program was launched in 130 high schools in the Western Cape province, and approximately 5700 peer educators were trained and introduced as 'Master Trainers' in the 130 schools (Flisher et al 2005: 108). Master Trainers in peer educators programme were given the responsibility to provide training and technical assistance to teachers, conduct advocacy and motivational workshops for community leaders, traditional healers, departmental officials and parents, and develop materials and support resources for peer education programmes (Warwick & Aggleton 2004: 138; Deutsch & Swartz 2002: 3).

Accordingly, teams of peer educators were chosen with a range of individual talents, interests, and abilities in mind. The intention was not to assemble a team of A-learners but rather to select learners to peer educator groups that represented different subgroups at the different schools. While schools communicated and shared ideas with regards to structure, training, curriculum, and implementation, each member school however was given the flexibility to tailor the programme according to its learner population and needs (Dickson 2003: 11).

The peer educator programme was aimed to provide young people with a safe and supportive environment in which to learn about sexual health and HIV/AIDS; to provide opportunities for them to clarify their knowledge and values and develop skills so that they can put into practice what they had learnt; to motivate them to build attitudes of respect for human rights, and to provide access to youth friendly services (Warwick & Aggleton 2004: 138).

The idea was that by promoting healthy decision-making attitudes that often led to unhealthy risks being taken could be addressed. The intention of the programme was not to prescribe specific behaviors but rather to encourage critical thinking and discussion amongst learners in the presence of educators who could provide them with a model of how to have constructive and thoughtful discussions on a variety of topics (Dickson 2003: 11).

Some factors that inhibited the successful implementation of such programmes however were:

- Some school educators were more willing and better prepared than others,
- Many educators were hindered by limited resources,
- Limited time was allowed within the school curriculum for such activities,
- Learner interest varied in terms of getting involved,
- Many parents, carers, and community leaders were resistant to such programmes in schools, and
- Educators received little support from professionals within the communities to assist them in highlighting the importance of such programmes (Warwick & Aggleton 2004; 138).

2.3.3 The social purpose of sex education programmes

The main aim of sex education programmes like the above was to delay sexual activity and encourage abstinence, or to encourage learners to decrease their number of partners, increase condom use, and engage in early sexual health seeking behaviour as appropriate. The program was funded via a Global Fund grant awarded to the Western Cape Department of Health, as well as through a Continental Grant. The programme was mostly focused on grade 9 learners as it was believed that teenagers of 14-15 years old were too quickly becoming sexually active and thus needed advice on how best to protect themselves (Dickson 2003: 11). Pengpid et al (2008) has warned in this regard that in her study in South Africa even though 80% of learners received education on HIV/AIDS and other health-related concerns, often about half of them continued having sex anyway, and almost 20% of them fell pregnant.

Importantly, according to most authors the main purpose of schools was to prepare young people for the world, to make them responsible towards their individual life choices, and to help them become productive citizens (Goldman 1988). In fulfilling this role schools were thus also responsible for the provision of good sex education programmes for all young people; especially programmes that emphasised those issues of values, dignity, and respect amongst learners that were thought to lead towards responsible decision-making amongst the youth as well as good reproductive health.

Juliette Goldman (2010) has further stated that sex education (SE) in Australia and other countries was based on democratically-reached values and principles of their wider societies; values that included “autonomy, determined freedom, equality, rationality which has reason as a source of knowledge, diversity, equity of access and participation, and respect for students’ cultural and religious backgrounds”. The main purpose of schools, in Goldman’s view, was to address the growth development needs and wishes of students about their puberty, sexuality, health and protection, and overall education, and in so doing to involve parents and other community citizens in the development of appropriate content, values, and decisions about delivery of such programmes, in the broader development of the kind of society they all wanted” (Goldman 2009: 21).

But in highlighting the need for sex education programmes, Goldman (2010) has also warned that the key problem with sex education programmes across the world, and particularly in her country Australia, was that educators didn’t know how to teach such programmes and struggled with developing the appropriate theoretical strategies to plan and teach sexuality education.

While offering a range of suggestions on how to construct such a theoretical framework linked to the curriculum, when to teach boys as opposed to girls, what types of literature for which cognitive level, Goldman (2010: 81) felt that if such programmes were to make a difference in the lives of learners, key changes would need to happen in the classroom where “teaching pedagogies needed to be better anchored in theoretically structured ways” (Goldman 2010).

For this thesis my question was whether the provision of sex education programmes were mainly about the well-being and health of young people, or if governments

were also trying to deal with other more difficult social issues when they focused on developing sex education programmes (Goldman 2010).

In the readings I found that most authors emphasised the importance of sex education programmes to the overall well-being of society and that programmes were built on a framework that always highlighted citizen rights and standards “where values of dignity, respect and choice were always upheld, and where awareness of risk and knowledge of risk reduction strategies, more responsible interpersonal behaviour, and safer sex behaviours, improved the lives of citizens”(Wellings, Collumbien & Slaymaker 2006: 12).

It was argued that “such knowledge and understanding reduced the incidence of child sexual abuse, the frequency and numbers of child sexual partners, unintended pregnancies, unsafe abortions, coerced teen marriages, the rates of sexually transmitted infections (STI's), and violence against women and girls. Such knowledge also increased the use of condoms and effective contraception, and enhanced the potential for sexual and reproductive wellbeing and thus overall social order (Bearinger et al. 2007; Halstead and Reiss, 2003; Glasier et al. 2006; Kirby, Laris, and Roller 2006; Wellings et al. 2006).

In the next chapter I argue that it is these above social issues that are of most concern to policy makers in South Africa, and that the goals for sex education programmes for young people is mostly based on controlling the social problems that youth represent, rather than developing them as future citizens and social beings. In the next part of the chapter I try to theorise about why that is so. I also set up the main theoretical arguments that I found in the literature for the rest of the thesis.

2.3.4 Youth and ‘truth’ as subjects of knowledge: education as a right

Michel Foucault (1984) has argued that youth “subjects were historically and culturally constructed by power discourses and conversations of knowledge” (Denzin and Lincoln et al 2005: 490). This assumed that the cultural and linguistic ‘artefact’ of knowledge, and its interpretation of the object, couldn’t easily be dissociated from the historical dynamics that shaped it.

According to Foucault, youth as evolving sexual beings could therefore not be separated from the cultural and historical dynamics that shaped them. And as

identities and their sexual subjectivities were never stagnant, youth were continuously moulded as they went through life (Oskala 1998: 41).

In his article “Archaeology of knowledge” Foucault (1969) observed that while the “*énoncé*” or statement was the basic unit of verbal interchange of ideas in a formal discussion of a subject, it took on special meaning when combined with a number of other statements and came to constitute a network of significance and rules that established what was regarded as meaningful or not. Foucault argued that these networks of meaning and power shifts created the kinds of beliefs that larger society wanted to have, which then converged to put ‘downward pressure’ or power on the individual youth or self (Schirato and Web; 2000) and to influence his/her behaviour.

Referring to issues of sexuality, Foucault believed that societal constructs influenced youth views and ethics of sex, and that it was against these constructs and norms that youth based their sexual behaviour. Thus, when youth deviated from the established norms such as when they fell pregnant their behaviour needed to be seen as part of broader societal shifts in power (Arrington: 1999) and the creation of new boundaries for sexual forms (Horrocks & Jevtic 1997). Society and the individual self was disciplined and controlled at the intersection of the body and the power that pushed down on it (Rabinow 1984).

For Foucault (Boensten 2010: 48), it was the power of certain knowledges that “abstracted and negated the body, repressed, suppressed, and some more”, and which operated through “a range of rituals, ceremonies, and social levies” (Rabinow 1984: 67) to “produce difference” in society. By linking societal knowledge and ‘truth’ to the production of the body, Foucault (1984) argued that youth could be ‘styled’ into subjects through their different modes of engagement with everyday life.

This occurred via the different regimes of ‘truth’ that each society had historically constructed for itself, and through the mechanisms, techniques, procedures, and instances in that society that accorded value to what was deemed important and valuable (Rabinow 1984: 73).

By introducing the terms ‘modes of subjection’ and ‘subjectivity’, Foucault (1984) then showed however how subjects became self-forming through them becoming self-aware of particular ‘regimes of truth’ and thus self-limiting (Rabinow 1984: 67). What Foucault meant by this was that when ‘the self’ developed an attitude and “a

way of talking or behaving” in relation to itself and immediate society, this motion produced subjects who “sought to transform themselves in their singular being and were able to transform their lives into an ‘oeuvre’ (Oskala 1998: 41). The self was thus formed within a set of defined discourses and discursive practices which demonstrated how certain dominant truths were internalised and lived in different societies.

For the thesis the challenge was to understand how discourses worked with regard to youth and sexuality, and how certain meanings became part of how youth that partook in sex education programmes thought about who they were, what they were becoming, how they were seen by others, and how they saw themselves (Luttrell 2003: 25). By discourses I mean the taken-for-granted ways of understanding things as captured by relationships, activities, and meanings attached to the way they operated in the world. In the section below I look at a few discourses linked to youth that influenced how they were seen in modern society, as well as with regard to sexuality.

2.3.5 Youth and sexuality

In chapter One I noted that the term ‘youth’ on page 23 was a variable ‘social and cultural construct’ (McCulloch et al 2006: 540) that has been historically conceptualised as always needing to be cared for, and thus controlled. I stated that youth were not only seen as a grouping that was excitable, energetic and fun loving, but were also often seen as “lacking individual morality, failing to commit to good and decent middle class values, and were an overall general problem that needed to be both protected and controlled” (France 2007: 154).

When youth did things like engaging in what was regarded as unhealthy behaviour, they were defined as idle, troublesome, chaotic, estranged, rebellious, anti-authoritarian, subversive and even criminal, and a constant and visible “threat to adult notions of control and power” (Brown 2005: 6; Stephenson 2007: 161; Soudien 2007: 4).

The work of Dillabough and Kennelly (2010) on “lost youth in the global city” was very helpful for the thesis. Dillabough and Kennelly focused on interviewing young people who lived on the edges of a low-income site and who were disenfranchised to the extent that they struggled to find and define themselves. Dillabough and

Kennelly's generative analysis of youth living on the margins of society highlighted the invisible discourses that operated in the city and that influenced how youth experienced their lives. Dillabough and Kennelly (2010: vi) showed how panic and public anxiety worked to inform the discourses around youth, and how youth understood the ambivalent, self-mythologizing, and difficult discourses and conditions that they encountered within the city. They demonstrated how poor working class immigrant youth experienced anxiety, risk, and vulnerability in the city and self-managed themselves to make up for the lack of a (previous) strong central state and the safety nets that previously existed to assist youth like themselves.

The value of Dillabough and Kennelly's (2010: 2) work to this thesis is that they recognised the agency and subjective selves of the different youth and celebrated the (even limited) ways in which a group of "isolated, neo-liberal subjects" were able to navigate their own lives, opportunities, and outcomes.

Other works that also further helped to show the ways in which the lives of youth intersected with their schooling experiences and the societies in which they lived were by authors Crain Soudien (2007), Nadine Dolby (2001), Jonathan Jansen (2009), Sharlene Swartz (2010), and Rachel Bray et al (2010). All these works observed how aspects of culture, race, class formation, historical legacy, institutional prejudice, and complex approaches to development in the urban city, led to particular learners and communities bearing the brunt of past and present experiences of poverty and social marginalisation. They also highlighted how youth agencies were almost always stereotypically interpreted as transgressive, aberrant, and misinformed.

For example, Soudien highlighted "how youth formations emerged both within time and was shaped by time" (Soudien 2007: 11). However, he also showed how youth generated action and accommodated for different situations of life in the city, sometimes breaking free from the historical legacies of their lives and at other times being limited by how they viewed or understood their pasts and their futures.

Soudien's argument was very similar to the arguments of Paul Willis in *Learning to Labour* where he showed how the 'Lads' in his study were not being unruly or problematic when they resisted dominant discourses, but rather developing their own counter-cultures and actively involved in what they deemed to be a form of *cultural*

production.' Willis (1977) argued that the Lads' in his study had real choice and agency and part of their loathing of the 'Ear 'oles' was that the Ear 'oles had denied the 'Lads' agency and opportunities for autonomy.

For both Willis and Soudien the category of youth was like some kind of 'borderland' on which youth re-imagined their everyday realities and developed different (not necessarily better) identities and pathways (Dolby 2001: 110).

In Chapter One I also defined sexuality as "a set of scientific, religious and moral representations that, although diverse and changeable, were tied to certain truths within society. Sexuality was thus a "domain of knowledge" and "a way of relating to the self" and needed to be understood as an experience that conjoined a field of study with its own concepts, theories, various disciplines to a set of regulations which distinguish the acceptable from the forbidden, normal from outrageous, usual from pathological, what is civilized from what is not, etc.

As stated by Dolby (2001: 13), "sexual identity was not a settled, timeless, or fixed entity, but rather a constant process of fashioning that occurred in a global and local matrix that was both formed by and expressed through certain structures of power". These identities were "constituted through historically inherited modes of behaviour through norms, rules, beliefs and styles that were specific to certain cultures" as well as in "new dynamic conversations with others in new situations, mapped through particular relations of power" (Dolby 2000: 901).

Luttrell (2003: 26) notes that understandings of sexuality in the modern world were almost always influenced by a few main discourses. These included a "religious discourse that put moral premiums on certain sexual behaviour, a legal discourse that regarded sexual behaviour as mostly 'criminal', a medical discourse that saw certain sexual behaviours as 'risky', and a psychological discourse that thought of some sexual behaviours as 'normal' and others not". Luttrell (2003: 26) says that "taken together these discourses on sexuality worked to ensure that people came to regulate themselves, policing their sexual desires and actions to be in line with proper heterosexual norms, and enforced through a common governing force".

The big problem with such discourses, notes Luttrell (2003: 140), was that they highlighted social issues like "pregnancy, contraceptive use, rates of sexual intercourse, and safe sex practices, and too narrowly defined sexuality as an

initiation into sexual intercourse". In almost all such cases the different discourses equated sex with deviance, and not as part of the ever-changing development of youth.

Luttrell (2003: 140) suggests that sexuality needed to instead be seen as more encompassing than the timing of sexual intercourse or particular sexual practices, but about what young people knew and believed about sex, what they thought was natural, proper, and desirable, and in what ways they thought they were or were not measuring up to sexual norms".

In terms of sex education programmes, Luttrell (2003: 141) noted that discourses of sexuality were mostly too focused on health-related behaviours and risks and often mistook the 'personal' for what was also deeply cultural and social. She suggested that for sex education programmes to have influence they needed to focus on "the whole person and how sexual feelings and actions got incorporated into adolescent behaviours and relationships" (Luttrell 2003: 141). Programmes needed to encourage learners to ask themselves "how do I know what I want or desire sexually, and in what contexts can I act on my own feelings?" Sexuality in such an understanding then constituted "multivariate and complex meanings, ideas, and values".

On the other hand, if access to sex education programmes was a legal right to which all learners were entitled, then the curriculum and ways of teaching sex education programmes was designed to focus on reminding learners that their understanding of issues of sexuality was their own responsibility (Luttrell 2003: 210). The curriculum of such programmes focused on two things: reminding learners that sexual misbehaviour was a mess that they created, and that when they messed up that they would need to take responsibility for it. Practicing 'safe sex' and even abstaining from sex was seen as the responsibility of youth.

And when female learners became pregnant and still attended school they were reminded that "you are responsible for more than yourself now and the main goal of being at school was to develop attitudes and ways to provide for yourself and your child. If you are not going to do it for yourself, does it for your child" (Luttrell 2003: 22-23). In the next section I focus on Foucault's second domain of genealogy, namely the ways subjects constitute themselves 'within the *field of power as subjects*

acting on others' and how youth was forced to take responsibility for their actions and their thoughts.

2.3.6 The power of youth subjects to act on others: *Education as a responsibility for youth*

Power, according to Foucault, produced individuals, formed subjectivities, and induced different kinds of identities, modes of behaviour, acts, desires, and beliefs. And as forms of power happened in everyday life, it could categorise individuals and mark its own individuality by imposing the 'truth' within certain laws in ways that was constantly recognized and adhered to. Power was thus able to delimit available options and give substance to a range of socially acceptable behaviours (Salih 2006: 320).

However, factors like peer interaction, age, electronic media e.g. television and cell phones, policies in teaching, teachers influence, parental influence, and social influence is also key parts of producing the phenomenon of power. For Butler (in Salih 2006: 2) for example, because youth were "from the start ethically implicated in the lives of others", peer interaction was a critical component for youth trying to imagine themselves differently in a world in which they had little power.

For Butler (Salih 2006: 302; 321) the stylisation of the 'self' was only possible through the presence of certain given norms in a society that "orchestrated the possible formation of subjects", and in spaces where "a set of formative practices" and "modes of subjectivities" were already in place. The self could thus only be styled with and in relation to the 'other'.

However, in depending on a certain kind of power for its formation, the subject or self could also be 'formative' and 'forming' in how it took on this power. Through agency - the assumption of a purpose unintended by power and which could not have been derived logically of historically- adopted in a social context with a given 'set of formative practices', subjects could thus also 'perform' in ways that brought about certain alternative patterned and structured ways of action and living (Butler 2006: 344).

Butler (Salih 2006: 344) has argued that young people generally "performed their identities at school, in class, at home, and in other or different spaces" and also often performed "their sexual and social interrelatedness" with others. In this performance

they showed how the dominant norms of society worked, how given norms were marked on and through the bodies of youth, and how “certain styles and preferences were communicated through bodily gesture”. They also performed in relation to the crucial role adults played in their lives and in influencing the ways they approached things.

But, defined as their sexual subjectivity, youth were also able ‘to talk back to power’ by asking key questions about their own sexuality and their individual senses of how they saw, felt, believed, and thought of themselves in sexual terms. They were able to speak back to power by telling themselves that ‘they did not need to be ashamed of themselves’, ‘they were entitled to at least one mistake’, ‘they should not be taken for a fool’, ‘they should not give up on themselves (like adults did)’, and ‘they needed to learn from their mistakes’. In doing this, youth stylised themselves in ‘their own vision and images’, rather than turning this stylisation over to others (Luttrell 2003: 144; Salih 2006: 321).

2.3.7 The worlds of others

It is often argued that popular culture should be seen as a formative practice that converges in on identities and forms their subjectivities. In her work Nadine Dolby (2001: 14) emphasizes popular culture as a key location or “site” (Foucault; 1972) for identity making. Popular culture for Dolby (2001: 14) is not solid or fixed, but part of an ever-changing network of movement that operates “by and through apparatuses of power” and comes about as a result of ‘struggle’ and ‘violence’. Popular culture is an integral part of identity making in everyday life experiences, where many learners often “experience mutilation and self-alienation”, as a benchmark of their own radical education (Giroux and Simon 1989, cited in Dolby 2001).

Popular culture gives youth forms of ‘empowerment’ and ‘voices’ that challenges their ‘powerlessness’ and ‘normlessness’ in their everyday lives (Dolby 2001: 14) and provides their ‘selves’ with “an actual connection to global flows” (Dolby 2006: 33). Within these connections they receive continuous stimulation about the sexual nature and sexual habits of the world where media and electronic social communication networks portray particular kinds of gender roles, sexual behaviour and sexual habits of society. Electronic media thus allows them to ‘place themselves’ sexually in the wider world and society and plays a vital part in their

evolving sexual subjectivities, as it “grips their hearts and minds and strongly influences the possibilities of their imagination” (Dolby 2006: 32). Popular culture thus creates the forces of power with which youth interacts and which converges in on their identities in ways that influence how they think and feel about themselves.

Other discourses linked to popular culture that shapes their identity and decision making includes the ways in which fellow community members live and think, the influence of parents and their lifestyles, educator inputs, and the allure of peers and their activities.

Firstly, the communities in which youths grow up also create spaces in which they observed, see and hear about other people’s experiences, habits, and desires, and how these are dealt with. This no doubt contributes to the ‘evolution’ of their individual sexualities (Dolby: 2002; 33). Secondly, as educators, parents and guardians are normally role models, youths inadvertently observe and monitor their behaviour, dress code, language, and how they ‘place’ themselves sexually in everyday life. Youths also observe how educators and parents treat and approach girls and boys, how they express their sexualities, and how gender differentiation is handled. It is no surprise that most youths during puberty inevitable have some sort of ‘crush’ on one of their educators. It was part of them modelling their behaviour, totally unaware that this is part of their developing sexualities (Dolby 2001: 33). Thirdly, youth sexuality is influenced by how parents behave and treat each other; after which youth often tend to adopt similar behaviours (Bourdieu 1990). Thus, the expression and performance of popular sexuality in the family, whether verbal or non-verbal, has significant influence on how youth think of themselves and their actions (Dolby 2001: 33). Lastly, youth are influenced by their peers at different times and in different spaces. For them popular culture is about ‘chilling out’ with their friends and being independent. This often came out as rebellious since it is the friends that makes them feel comfortable, recognised, accepted, and wanted and it is they who participate with them in activities and conversations and enjoy sharing about clothes, music, boys and girls, fantasies, feelings, experiences, and emotions (Soudien 2007: 60). They also observe how peers behave sexually in relation to popular cultures, and what they say about and respond to similar physical changes to their bodies. Binneman and Groenewald (2004) remind us that “puberty is a maturation process caused by hormones that everyone goes through and is

combined with feelings of attraction to other people where youth become acutely aware of sexual senses and sexual excitement". The understanding of this process is influenced in a big way by popular culture.

Kenway and Bullen (2003: 28) note that "brand clothing marks their (youth) position and bought them peer acceptance in a peer culture in which they earn external approval and conferred status". Brand clothing is part of an "iconic association with sporting heroes, supermodels, actors and pop culture idols", where youth can buy "cool" that hopefully links them up with the opposite sex (Kenway & Bullen 2003: 48). "Regardless of their access to media, youth around the world are captivated by the images and sounds that flow from screens and boom boxes. Style is a way that the human values, structures, expresses, and receives. It provides the tools to construct personhood" (Kenway & Bullen 2003:9; 19).

Sexual subjectivity (SS) is thus very much a matter of style and stylisation and is influenced by the worlds of others as display in popular culture. Thus, it has different meanings in different political and social spaces as there are different moral and cultural values that inform those worlds.

Butler (1990) suggests that along with sexual subjectivity another way in which youth 'stylised' themselves in 'their own vision and images' was through their biological understandings of sex categories and their relation to gender.

2.3.8 Sex, Gender, and Violence

In her book *Gender Trouble* Judith Butler (1990) problematized the notion of gender and proposed that sex differences were the result of constructed gender differences. While she conceded physical differences between people, Butler suggested that it was the interpretation of physical differences, and the social and political consequences of that interpretation, that actually framed the lives that people lived. She argued that it was by holding the sex category as a male/ female binary that a gender binary of masculinity and femininity was reproduced. Her argument was that the notion of gender was filled with biological and socio-cultural meanings that helped naturalise the differences between men and women and that this constrained, confined, and constructed people in different places (Boensten 2010).

Butler argued that gender, sex, and sexuality were reproduced in different settings through the binaries of male and female and feminine and masculine and naturalised

in different societies according to powerful traits and characteristics associated with each of them (Corlooy 2008:67). Butler thus argued the discourse of gender and how people understood their sexuality was influenced heavily by the practices surrounding their bodies and how they physically saw themselves (Lambers & Carver 2008: 22).

These practices around the body had historical and cultural beginnings and was produced, maintained, and naturalised in institutional discourses and ways of doing and thinking within institutions, societies, policies, and society's norms.

The ways in which bodies practiced their sexuality was regulated by what was thought to be normal and abnormal and by the hierarchies of what was thought to be good and bad in society. Thus, homosexuality was identified, stigmatised, oppressed, and shown to be abnormal and unnatural within institutional discourses, and through association within public discourses with gay people certain sexual practices were highlighted as deviant and problematic activities such as consumption of pornography and sex in public spaces that many straight people also practiced (Lambers & Carver 2008: 22). This led to physical violence against those that practiced sexualities that were not considered acceptable in dominant discourses, and also symbolic violence within discourses through the marginalisation of certain practices and thinking.

Thus, where certain kinds of sexualities happened, there was normally violence. This was because of the ways in which understandings of sex categories and gender roles were constructed in such societies and how dominant discourses of sexuality tried to discourage them. Butler (2004: 26) argued that experiences of gender and sexuality needed to be challenged as acts of violence and through the notion of grief.

2.3.9 Living (sexuality) and grieving in a precarious and alien world

Butler (2004: 28), in her document the *Undoing of Gender*, highlighted the idea of a 'grieveable life' that 'became' or 'failed to become' because of the lack of recognition and self-recognition within public life. Where certain forms of sexuality were regarded as unacceptable in dominant discourse, such people were marginalised and stigmatised through exclusionary practices within societies. Butler (2004) argued that these losses of identities and lives who failed to become, needed to be 'grieved' over if dominant discourses around sexuality were to be challenged.

Butler (2004: xvii) also introduced the concept of a 'precarious life' to highlight the dependence on chance, unstable, or uncertain circumstances in the lives of people, and how easy it was to annul and reduce the actions and practices of those people that were seen as outsiders. A precarious life was one that experienced human grief and suffering and how this was experienced as violent in relation to, and at the whim of, the other.

It was often this grief and precariousness that influenced the ways in which youth 'stylised' themselves in the modern and uncertain world, and how they saw themselves in relation to others.

2.3.10 Entangled with the other

Another lens with which to view youth stylisation is the concept of entanglement (Nuttall 2009: 1). This is seen as a "condition of being twisted together or entwined together and involved. Nuttall (2009: 2) regarded it as a set of socially complicated and entangled relationships that implied human foldedness and similar modes of identity making.

Through this concept, Nuttall (2009: 15) highlighted the "new and terrifying technologies of the sexualized body" that happened during self-making, a 'composited remixing' that signalled an emergent politics of style that was dependent on different understandings of life. It highlighted how youth absorbed different social forms during their self-making and self-stylisation and how this became part of how they understood their sexualities.

2.3.11 Power and Order: Education and the moral ordering of youth

When Foucault (1984) spoke about the discourse of power and how they influenced how people understood their lives he highlighted a third domain of genealogy, namely *the kinds of ethics* through which people constituted themselves as *moral agents*. For the thesis I found Durkheim's theory on moral order (as cited by Pickering 2010: 3) a useful tool to investigate the symbolic structures, policies and practices that influenced how people and youth understood themselves in the modern world.

Durkheim focussed on how societies maintained their integrity and coherence in the modern age and was concerned with issues of social integration and the restraints

that were meant to ensure unity in the world, and that were meant to keep society together (Knapp 1986: 596 – 599; Allen 2005: 136).

For Durkheim issues of order and societal discipline were central to “unity” as it was an example of the ‘collective conscience at work’ (Garland 1990: 23). He argued that order and morality were part of everyday life and were meant to emphasise the societal values around which communities were formed. Durkheim argued that the “morality of each people is directly related to the social structure of the people practising it” (cited in Garland 1990: 24).

Using the relationship between social morality and the ways in which it existed in society as his focus, Durkheim argued that while order and discipline “had mundane social and disciplinary functions”, they were important “moral phenomena that operated within the circuits of everyday moral life” (Garland 1990: 24) and gave meaning to how society developed and grew. In defining moral frameworks different societies had to ensure that the form and content of its structures reflected what it wanted to be (Garland 1990: 25). Durkheim focused on how moral order influenced people and their relationships, and how it formed the symbolic centre of social cohesion (Garland 1990: 25).

Durkheim’s concept of the changed “conscience collective” was that the common conscience was no longer based on prescriptive religious codes, but rather on generic values such as freedom, reason, tolerance and respect for the individual (Garland 1990: 56). These values, he claimed, served to represent the moral codes and authority of society that get challenged when the rules of behaviour of that society breaks down during periods of social crisis.

“Morality (then) appears everywhere to the observer as a code of duties” (Pickering 2010: 3). And order and discipline then became the mechanisms that upheld society’s “moral circuitry in motion” (Garland 1990: 33). These two features “coexisted in a functional spiral that helped to create and recreate social cohesion” (Garland 1990: 34).

Durkheim highlighted that without this collective conscience modern society fell short of the enlightenment vision of a rational and just social order (Pickering 2010: 7). For him, religion and family were important institutions in social life and represented the beliefs and ideals and actions rituals of society – which were real forces that

exerted influence over people. In contrast to this view Michel Foucault focused rather on the regulation of the individual and his conscience and decisions.

2.3.12 Ethical substance (aphrodisia in *L'Usage des plasirs*)

When discussing moral order, values and moral conduct Foucault stated that it was always important to ask what was being highlighted when moral issues were brought up (Rabinow 1984: 352). He noted that when different people made their different ethical judgements various aspects of their lives were being highlighted. Sometimes it was about 'desire' and other times it was about 'intention' and 'feelings'. Foucault called this the 'ethical substance' of people's decision making – the material that people worked with when they made ethical judgements.

With regard to sexuality and sexual behaviour Foucault used the term "aphrodisia in *L'Usage des plasirs*" to show that while part of people's decisions in their sexual behaviour was linked to their 'flesh' and the 'desire of the flesh', another part was linked to pleasure and desire. He stated that a big part of their 'pleasure' was how they worked with their 'ethical substance'.

Foucault explained that for the Greeks when a philosopher was in love with a boy but did not touch him, his behaviour was valued very highly. His moral challenge was: does he touch the boy or not? Part of his decision was moral but the other part was about pleasure and desire and the fact that because the relationship 'bothered' him so much it highlighted the kind of desire he had for the boy and the level of morality he displayed. 'Aphrodisia' was for Foucault about the philosopher not touching the boy and was part of the 'ethical substance' he called on to make his decision (Rabinow 1984: 355).

Another part of ethical substance was "mode d'assujettissement" - the way in which people were invited and incited to recognize their moral obligations in different situations. Foucault used two different examples to explain this. Firstly, he referred to *Stoics* and the aesthetics of existence, where human beings did things because they were supposedly rational beings and members of the human community and therefore had to do things in particular ways (like following a religious text).

But he then secondly spoke about a discourse in *Isocrates* where a ruler of Cyprus, Nococtes, explained that he was faithful to his wife "because I am the King, and

because I am somebody who commands others, who rules others, I have to show that I am able to rule myself”.

Foucault argued that Nococtes’ rule of faithfulness had nothing to do with a universal or Stoic formulation where he was faithful to his wife because he was a “human and a rational (universal) being”. Rather, for Nococtes he was faithful to his wife because “I am the King!”

For Foucault this highlighted that the rules (‘mode d’aussujettissement’) people used when they made ethical judgements were very different and were ‘aesthetic’ and ‘political’. To understand how people made ethical judgements one had to thus look at other aesthetic values, where “political power, glory, immortality, and beauty” were all tied together (Rabinow 1984: 356).

Another aspect of ethical substance for Foucault was how human beings used this to moderate their behaviour, either by eradicating their desires or using them to achieve certain aims like having children. Working with one’s ‘ethical substance’ was thus a “self-forming activity - *pratique de soi or l’ascé*”. In forming the self, people had to decide what kind of ‘being’ they wanted to be; pure, immortal, free, or masters of ourselves and how they would ‘behave’ (Rabinow 1984: 355).

For Foucault what people called morals were actually ‘telos’ – the effective behaviour of people, the codes they used, and the kinds of relationships they had with themselves. For him the role of moral orders was to get people to become ‘masters over themselves’ in what they did and how they behaved towards others. ‘Mastery over oneself’ was something that was related to the other through a logic where “you had to be master of yourself not only to rule others, as in the case of Nococtes, but because you were a rational being”. Foucault argued that this relationship between the individual and the other was a much more non-reciprocal relationship than the one the Durkheim highlighted and was about how to keep individuals in place through ‘legitimised power’ and through their own regulation of their individual ethical and moral judgements (Rabinow 1984: 356).

2.4 Conclusion

A form of cultural phenomenology

I conclude this literature and theory review by pointing to some goals noted in the book *Lost youth in the Global City* by Dillabough and Kennelly (2010: 46). Dillabough and Kennelly observed that youth in different urban spaces produced 'cultural texts' through how they felt and thought when they engaged with their everyday life in the city, and that their main challenge had been how to uncover the hidden meanings in the different 'cultural texts' that the youth produced during their lives in the city (Dillabough and Kennelly 2010: 46). The city for them was the symbolic site where meaning about youth culture and their connected practices was made.

For this study my aim was also to understand some of the 'cultural texts' and their hidden meanings that youth produced in the spaces of the school that I worked at and in relation to a sex education programme that they participated in. In the next chapter I describe how I went about conducting the study and my reasoning in doing so. I also describe how I developed different techniques with which to collect data on the youth. My goal in using tools like diaries, essays, pictolages, questionnaires and interviews was to find ways to collect the 'different meanings that they made' and so to better understand how learners at the school viewed themselves, their sexuality, and their identities (Halloway and Valentine 2000: 9).

Once describing these processes in chapter 3, I then explore in chapter 4 some of the "cultural texts" that emerged from my study of youth and their participation in a sex education programme at the school at which I work.

CHAPTER THREE

*

RESEARCH METHODOLOGY

3.1 Introduction

“How I mapped my research journey”

The issue of how to develop this project on youth and sexuality, and how to organise the different parts, troubled me from the beginning. I worried that I would not be able to engage adequately with the issue of youth sexuality because there were already so many studies and policy projects that had already been done on the subject. Also, I worried that my approach would not be widely accepted as I was more interested in youth conceptualisations of sexuality and how youth understood and thought about sex education programmes, rather than (like other studies) focused on the goals, achievements, and effectiveness of such programmes. I was more interested in how sex education programmes became part of the ‘subjectivity of youth’ and the ways in which young people thought about their sexuality, than on why youth were supposedly getting caught up in behaviour that was thought to be unacceptable.

As I worked in a school where youth were daily confronted with difficult life situations and where they basically lived ‘on the edge’ I wanted to know more about how they thought about life and how they lived out their understandings of their sexualities. Also, because I was an educator at a high school, had no training in things like psychology, and because the study was a half-thesis, I knew I had to limit what I thought I could do and rather focus very narrowly on what youth said and thought about the sex education programmes and how they thought it influenced their understanding of their sexuality.

With the needed research skill I asked myself: to what extent was their supposed uncontrollable or unacceptable behavior due to educational, physical, mental, financial, or domestic experiences? As these factors were always spoken about in policy documents and when youth ‘transgress societal rules’, I asked myself whether the individual factors provided me with a decent explanation for what was happening in our school, or whether my understanding needed to show how the different factors came together in ways that shaped the ways in which youth lived their lives?

My challenge in the project was therefore to develop a methodology that would help me collect data on different parts of their thinking and lives, and to find ways to first gather and then later analytically disentangle the thoughts, actions, and experiences of youth with regard to sexuality and sex education programmes. For that reason I adopted a qualitative methodology and bricolage approach in the thesis.

I should note that throughout the study the understandings and views that I developed from the different approaches that I chose were influenced by my concern with issues of reflexivity and experience, where I valued the research subjects as producers of knowledge and as important meaning-makers (Kehily 2002; 10). The issue of ethics was also a very important issue and I spent a lot of time working out how to develop the different parts of my fieldwork while adhering to the ethical requirements getting permissions, issues of autonomy, reciprocity, confidentiality, and privacy of such a project. I explain the ways I did this at the end of the chapter.

I further discuss the risks, harm and malfeasance aspects of the project and the role and influence of the research site, Goodwill High School, on how I analyzed the data that I collected. I was aware of how issues of power worked at the school level to not only influence what learners said, but also the kinds of questions that I as Afrikaans educator at the school asked in the project.

3.2 Mapping the research

The approaches that helped me to gather the data I needed about the influence of the SEP on the lives and bodily decisions of youth.

As 'methodology' is defined as "the particular systematic practices followed to attain knowledge" (Kavanagh 2002: 732), it seemed to me that my main research aim was to "attain knowledge" by "systematically" giving meaning to and making meaning of the interactions of learners with issues of sexuality at a specific school.

3.2.3.1 Developing structure through qualitative and interpretive methodology

I asked myself how I could best explain the different ways in which a contested and complex concept namely, "sexuality" was thought about and used by the learners who lived it in their daily lives at school. Clandinin, Pushor and Orr (2007: 21) suggest, in this regard, that:

Inquiry is a useful way of understanding experience, where the inquirer enters the matrix in the midst of experiencing, concluding the enquiry still in the midst of living and telling, reliving and retelling the stories of the experiences that make up people's lives, both social and individual.

I realised that a qualitative approach provided a suitable method in order to interrogate how learners - both as participants within a broader society and individuals - negotiated their lives in particular spaces and "made meaning as they go about their activities in the world" (Scott and Morrison, 2006: 131). The use of qualitative methodology worked well with my focus on learners' voices in order to make sense and meaning of their interpretations and conceptualizations of their experiences and worlds (Cohen et al, 2001: 23 cited by Scott & Morrison, 2006: 131).

3.2.3.2 Interpretive Methodology

I decided to adopt this approach, because it would give voice to learners whose views were rarely considered - or even recognized. In this way, complex issues and phenomena were illuminated and according to Sofaer (1999: 1101) one could move toward explanation and "generate theories and test hypotheses", in certain qualitative studies.

At the same time I was aware that researchers bring unique subjectivities to research projects, which was both positive and negative. Healy and Perry (2000) note that researchers participate in the same life worlds of their subjects and that in doing so they complicate the "already fluid and multiple lived-in realities" of youth (Krauss, 2005). Researchers also take on difficult and unique roles in the lives of learners, especially that of a listener. Back (2007) reminds us that listening is a very complex thing and that extra care needs to be taken to understand the contemporary worlds of research subjects. While I was deeply reflexive throughout the project about my views and subjectivity, I need to concede that I found following a qualitative methodology was a very difficult and uneasy process, especially because as an educator my analysis was also 'caught up' within dominant views of school and society cultures.

My main starting point for the study was that youth are worthy subjects and that as human beings they are able to speak for themselves and "provide data in their own

right” (Hood, 1996: 122). An interpretive methodology allowed me to treat interviewees as having meaningful agency. Schwandt (as cited in Mertens, 2005: 12) states:

The researcher should attempt to understand the complex world of lived experiences from the point of view of those who lived it, while navigating through complex socio-economic, cultural and political environments.

When interviewing and talking to the youth they provided details of their daily lives, their relationships, practices and opinions that revealed very different and complex experiences. More importantly, they reminded me that the stories and views of their lived experiences were also almost always ‘incomplete’ (Andrews 2008: 18). As researcher, I had to find a way that allowed me to better understand the complexities of learner lives while admitting that learners were also still trying to ‘decode’ and give meaning to their personal encounters. Parker (2005: 3) notes that:

People tell stories about particular things that happened to them or about the course of their lives in a certain culturally-specific way, and this means that the comments of individuals should not be taken at face value; rather, they need to be located in wider structures of discourse and power so that their implications and ramifications can be fully understood.

It is for the reasons above that I adopted a bricolage approach in the study.

3.2.3.3 The bricolage approach

For this thesis I defined the bricolage approach as that approach which used a number of data-collecting methods to be able to understand what the learners shared with me in the project. These included using methods like diaries, essays, pictolages, questionnaires and interviews.

Deciding on this approach was however a difficult process, thus I explain first in the chapter how I came to develop the methodology and came to decide on the methods that I used. I decided on the different methods based mainly on my wish to highlight and show the complexities that youth were daily engaged with, and to capture the essence of ‘what was ontologically real to them’. I felt that it was through using a number of different methods within the qualitative paradigm that I would also be able to strip away some of the misconceptions that existed about youth living within challenging and other poverty-stricken communities.

In terms of the different methods used, I asked the research participants to participate in a number of activities during the study of the sex education programme at the school, namely diary writing, essays writing on a DVD that they watched together, and developing pictolages. I used an information sheet to collect key data from the learners in my chosen school as well as a questionnaire about their different views and understandings. I also conducted interviews with each of my research participants on at least two occasions.

All the learners in the project were 15-16 years old, in grade nine, and were participating in a sex education programme (SEP) at the school. I chose to focus on grade nine learners as most of them were hopefully only starting to engage with their sexuality and would be more willing to share their views about it; unlike older learners who might be set into certain behavior patterns and be more difficult about sharing their thoughts and thinking about what they thought and did.

I met the 10 learners in the study for the first time after I put an advert in the school newsletter where I requested volunteers from grade nine to take part in a study about the sex education programme at the school. I invited them to an information session where I outlined what I sought to do in the study and how I would go about doing the study.

About 20 learners attended the initial first session. It was my intention to include in the study all learners that attended the session. I provided learners at the session with a full story of what to expect during the project should they agree to participate as well as informed consent and assent letters that they needed to return to me, signed, before they could be part of the study. Thirteen learners returned with signed consent and assent letters. Also, by the end of the project three learners had dropped out of the study. Thus my discussion in the thesis is based on the contributions, thoughts, writing, and views of ten school learners.

PATHWAY OF THIS ACCOUNT

“What and who to focus on when dealing with issues of sexuality”

3.3.1 “Discourses of knowledge that construct”

In deciding to focus on youth understandings of a sex education programme and in choosing an appropriate methodology for the study I was guided by the ideas of three theorists. Firstly, Foucault notes that in discussing youth one should always be aware of the “historical and cultural power discourses of knowledge that construct culturally inscribed and historically situated subjects” (as cited by Denzin, Lincoln and Kincheloe, 2005: 218). Secondly, Butler (2006: 3) notes that to better understand how young people or “sexual minorities” think, feel, and what causes their thoughts and feelings, researchers need to explore more developmental kinds of methodologies. Thirdly, Finley (as noted in Denzin, Lincoln and Kincheloe 2005: 642) argues that using art-based approaches or methodologies is helpful in such projects because “it is inter- textual and it crosses the borders of art and research”. She notes that arts-based inquiry applies aesthetics, methods and practices of literary, performance, and visual arts as well as diaries, and essays in ways that allow researchers to better understand and interpret the views of individuals, and what motivates them.

Interpretive qualitative research allowed me to explore the power discourses that shaped youth and the internal concerns and worries that each person had, while according to Levi-Strauss (1996) the bricolage approach was useful since it was “a high-level cognitive process involving construction, reconstruction, contextual diagnoses, negotiation and readjustment” (Denzin, Lincoln & Kincheloe 2005: 213).

3.3.2 “the maker of quilts”

Interpretive qualitative research was helpful in exploring different contexts and processes involved in youth experiences of a sex education programme. It allowed me to sew together different kinds of ideas and views and then later step back from the ‘quilt’ (Denzin and Lincoln 2008) to look at the bigger picture or product (Kincheloe & McLaren 2005: 319).

Also, as qualitative research has many forms observation, participation, and interviewing and was originally borne out of a concern to better understand the

'other' (Vidich and Lyman 1994, 2000: 38), I was interested in developing a set of interpretive and material practices that made the world in which youth lived more visible, and which located individuals on the broader canvas of that world (Denzin and Lincoln 2008: 5).

Interpretive practices transform the world into a series of representations, case studies, life history artifacts, cultural texts and productions, field notes, interviews, conversations, pictolages, and recordings of the self that allow researchers to make sense of how the subjects of their studies make meaning of their lives.

Denzin and Lincoln (2008) note however that there are many different ways of conducting qualitative research, as well as many different kinds of bricoleurs (who could develop interpretive, narrative, theoretical, political, or methodological accounts). In my account in this thesis I adopt an interpretive approach and employ the bricolage technique to piece together and 'construct' a set of representations of a specific and complex situation. As Weinstein and Weinstein (1991: 161) highlight, a bricoleur plays a crucial role in developing the text form as different tools, methods, techniques of representation and interpretations to the puzzle are added.

Nelson et al (1992:2) state however that the representations captured by such bricolage practices are informed by the research "questions that were asked, which depended on their context, and what was available and could be done in that setting". It also depended on the care taken by the researcher to capture images and products that were not negatively influenced by each other. It was for that reason that I asked participants to keep individual and unmarked diaries, to hand in anonymised essays about their interactions with others after watching a selected DVD, and to assemble unmarked pictolages of ways of representing themselves and portraying views on the sex education programme.

In the first activity I provided participants with numbered diaries that they got themselves from a box in my room, and which were numbered in no specific order. I asked them to write down in the diaries some of their real life experiences over a period of time in unknown, known, and other spaces. I reminded them not to write down any names of people, places, or markings that would reveal their identities or of those of whom they wrote about. They were told not to use any names of real people, places, or institutions. In the second activity I asked them to write an essay

about their engagement with their friends and relationships after having watched a DVD together. The point of the activity was to read how they constructed the stories of themselves in relation to their friends and relationships. The third activity asked them to use magazines that were provided (and collected) to cut out things that portrayed their views and their various identities on the sex education programme. They had to assemble and paste pictures from the magazines (develop a pictolage) to identify and represent different views, project their thoughts, norms and values, their likings, lifestyle, relationships, doings, desires, and dreams, and then to portray how they saw themselves. Participants were told that at no stage were they to mark, or name, themselves or anyone they knew in the pictolages.

It was a very difficult process to do the different activities where I was not completely sure about what I would achieve through them. While the different activities gave me a different and nuanced view of what a group of teenagers thought and felt, as researcher I was aware throughout that I had probably changed or influenced the ways in which the youth thought about the sex education programme through the questions that I was asking and the stances that I took. My job was thus to read widely on the different techniques and to be very careful in completing the different parts of the study.

3.4 DESCRIBING THE DIFFERENT PARTS OF THE RESEARCH METHODS

As noted above I employed a number of different methods to generate data in this study. As bricoleur, I got access to a variety of learner thoughts, feelings and experiences and could engage with the complexity and sensitivity of each learner in the appropriate way. In the sections below I outline the methodological challenges attached to each of the 'eclectic' methods (Denzin, Lincoln and Kincheloe 2005: 319) that I used in the study. The sections outline how I thought about and employed the use of diaries, essays, pictolages, questionnaires and interviews in my study on the thoughts and experiences of youth about a sex education programme (SEP).

3.4.1 DIARIES

Diaries, or personal accounts, were perhaps the main method employed in the study. Citing Allport (1947), McCulloch (2004: 101) has noted that the value of diaries is that it sheds "a great deal of light on their personal and private attitudes, aspirations and ambitions" and "it is in large part through human, or personal document, that we

learn what goes on in people's minds". As I carefully instructed the proceduralists of diaries, to the ten individual adolescents' or youth, the response were the shedding of light.

McCulloch (2004:101) has further noted that diaries emphasized the value of "a participant's view of experiences in which he [sic] had been involved" and that they "presented an individual subjective view of social life" (Burgess 1984a: 125). Diaries were documents that had a personal link to individuals and had the benefit of being regularly updated and including both the positive and negative things in a person's life (Alaszewski 2006: 1).

Diaries also served as useful logs that contained a record of activities or events, as well as personal feelings thereof, yet without including too much information about the events themselves (Alaszewski 2006).

For my study I was drawn to the approach taken during Project SIGMA (2003) where diaries were used to provide insight into and to gather information on gay and bisexual men's sexual activity and the contexts within which it occurred. While my study was smaller and also was not as contentious in its focus as the SIGMA project, I liked the idea of using diaries to overcome problems in conventional research methods of getting interviewees to speak about awkward and sensitive subjects. Alaszewski (2006: 29) has noted that the diary method was more 'natural' as 'it existed in common social practice' and allowed the youth to write in a natural language'. The data were also regarded as more accurate, as the diary 'was designed to minimize, recall and memorized errors and cognitive strain'. The information was furthermore detailed and precise in terms of both context, such as the sort of relationships or setting, and actual activities as adopted from Alaszewski (2006: 29) who cited Coxon (1996). Lastly, diaries were normally written in the home language of the learner and as such captured an important aspect of the learner's every day and home identity.

While I liked the idea of using diaries I was also aware of the number of concerns around the use of diaries. Lincoln and Tierney (2005: 1997) for example observed in "Representation and the Text" that diaries could easily be exploited in texts that claimed to express the 'voiceless' (such as women's voices). In capturing the voices of the less powerful (Mauthner and Doucet: 1998), the literary device of essays or

diaries could easily silence, distort, or exploit 'such voices' and thus further undermine their roles and purposes in society (Oleson 2000: 253; Lincoln 2005; Phoenix 1994; Stacey 1998). Fine (1994) argues here that 'voices never roamed free from power relations' in society and that the role of the researcher was to "articulate how, how not, and within which limits voices were framed and used".

Using the diary technique in the study

As a recognized form of data collection and social activity I felt that the diary-keeping method also helped the learners in my study to engage with a written vernacular by using plain, everyday ordinary language and in so doing to develop the skills and resources to express themselves in ways that clarified how they felt and thought. I felt that the value of using diaries in the study far outweighed the risks involved in them sharing their personal stories with me.

My main benefit of using the diary method was that it was organized around a sequence of regular and dated entries over a set period of time. This sequencing allowed the participants to make entries at a time or close enough to the time, when activities occurred so that the record was not distorted by problems of recall (Alaszewski 2006: 20). As a form of recording, the diaries took the form of a time-structured written document that captured what the learners considered relevant and important, and besides the 8-week SEP programme included events, activities, interactions, impressions, thoughts, and their feelings that was tied to the viewing of a selected DVD, the writing of essays, doing pictolages, and answering in questionnaires and participating in the interviews. Another important benefit of this approach was that the diaries reflected how learners had experienced and thought about the research activities and process.

3.4.1.1 Employing diaries

I bought 10 identical diaries and numbered each of them on the inside. I then placed the diaries in a box in no particular order and at an activity meeting asked each learner (that participated in the study) to collect a diary from the box. The main instruction to the learners with regard to the diary was that they make entries over a period of 8 weeks, that they do so at fixed times or intervals (like each day or after each activity or after different events within the SEP), that they focus mainly on the questions associated with each activity, and that they stick to the rules that I

provided for the whole diary writing process. One of these rules was that they keep the diaries either on their persons for the whole period or when they left it alone they kept it safely protected in a locked drawer, desk, locker, or cupboard.

I reminded the participants at the end of every activity and session that the diaries were personal and that each of them needed to ensure that nobody else read or got access to their diaries. I reminded them that they should not use their own names in the diary and should use pseudonyms not only for themselves but also for anyone else mentioned. I encouraged them never to write about individual people in their lives or to identify places or institutions as this may cause difficulties (where people could work out who they were and spoke about) if they lost the diaries or they were deliberately taken.

I made them aware that once they handed in the diaries that I, as researcher, would keep the diaries in a locked safe while I analyzed the data in them, and that once I submitted my Master's thesis I would destroy the diaries. These would safeguard all and prevent unauthorized access and use of what was written in the diaries. It would also protect their privacy and ensure their anonymity.

In terms of the focus on the sex education programme and how learners thought about their sexuality, the diaries represented a useful way of recording the first hand experiences of the learners of the sex education programme (SEP). This allowed me as researcher not only to read how they felt, but to be able to link it to a given context and event and thus begin to understand how they thought about themselves in relation to their communities and how this 'styled' them. It also allowed me to search for particular patterns of explanation in the diaries, which I later used in my analysis.

3.4.1.2 Diary activity work schedule

Once each learner had their individual diaries and understood the instructions of how to go about putting in their entries and looking after the diary, I then outlined for them the tight set of questions that they needed to focus on when writing. While I wanted them to record their thoughts, feelings and experiences when involved in the SEP and when watching the DVD, writing the essays, pictolages, questionnaire and being part of the interview activities, I had to ensure that they focus on the kinds of issues

that the study was focused on. They were thus given set criteria to follow when writing in their diaries. These included:

- 1) The diary was not to refer to any of the other children in the program.
- 2) Learners were told to only write about their feelings, thoughts and experiences.
- 3) Learners could not use or mention real names or even pseudonyms during the various activities.
- 4) They were told to focus mainly or only on the diary questions.
- 5) They were told not to stray far from the diary questions.
- 6) They should write in the language with which they felt the most comfortable (8 learners wrote in Afrikaans and 2 in English).

I then provided them with sets of questions related to each of the activities, events, or programmes that they were participating in. I reminded them before they left that I did not want them to write about things in their everyday lives or that others in the study had also not experienced and that they should stick to the guidelines I had given them. I provided all the information materials and the questions and guidelines in Afrikaans (and in English for the two learners- although I should say that both spoke Afrikaans fluently).

3.4.1.3 Diary questions that I provided at the beginning in relation to the Sex Education Programme:

- 1) What do you think and feel about being part of the SEP?
- 2) What do you think the SEP is meant to achieve?
- 3) How did you feel about what happens during the SEP?
- 4) What do you think the research project is trying to understand about the SEP?
- 5) What do you think the research project is trying to understand about youth sexuality?

3.4.2 ESSAY AND DVD ACTIVITY

During this activity I requested the 10 learners to watch a DVD that was normally played in Life Orientation classes at designated schools. The DVD focused on relationships and my aim was to get learners to think about what relationships were, and what people often had to do to ensure they lasted. I set an essay task where learners could think about what a relationship was and what their ideal relationship

would be and write down some of their views and thoughts. My purpose was for them to grapple with their thoughts and feelings about relationships and to link this to their views on sex education (SE). Learners were asked to complete the task in class and to return their essays to a closed box in my classroom specially adapted for that purpose.

I again reminded learners that they had to use pseudonyms in their writing (different to pseudonyms that they may have used for themselves before or in other tasks) and that they should not put any names on the essay cover. For the task I also provided the learners with a set of questions that they had to use to inform their thinking and writing. Lastly, I assured learners that nobody would get access at any time to any of their essays, that it would be locked up in a safe at my home, and that I would destroy them after the project was completed.

3.4.2.1 Essay activity work schedule:

With the DVD activity I organized a safe classroom space and invited the learners to join me after school to watch the DVD. I arranged some small eats for them to enjoy while they watched the movie. In my information session I asked them to reflect on relationships in their own lives with parents/guardians, grandparents, siblings, friends, and peers. I asked them to think about these as they watched the DVD since I would then expect them to write a short essay on the topic. I reminded them that I was interested in their thoughts, feelings and experiences with regard to their own relationships in their lives.

Once the DVD activity was completed I also asked them to reflect (later that evening) on what had happened that day, how they had felt when they watched the DVD, and what they had thought about in the essay writing. They should then record in their diaries some views and feelings about the activity that they had participated in, and how it had made them feel. I provided the learners with some key questions to think about when they reflected on the DVD activity. I finished off the information session by asking the learners to please ensure they all attended the pictolage activity during my next session with them. Again the learners were asked to write the essay in the language of their choice (8 chose Afrikaans and 2 English) and all information sessions and diary and session questions were provided in both languages.

Diary entry questions:

- 1) What did you think about the relationships in the story on the DVD?
- 2) How did you feel about your own relationships when watching this DVD?
- 3) What did you think about while writing the essay and how did writing it down make you feel?
- 4) Did you enjoy this activity? Explain

3.4.3 PICTOLAGE ACTIVITY

As in the previous activities I started off the pictolage session with an information briefing where I explained what I hoped to get out of the activity. I explained that I wanted them to create individual forms of expression about how they felt about their peers, family, community, friends, personal thoughts with regard to relationships and sex education, as well as their views on sexuality. I provided learners with lots of magazines and asked them to cut and paste pictures, texts, and make different shapes (no photographs) to reflect their thoughts and feelings. I asked them to find different pictures and articles in different magazines on issues of youth sexuality and the individual in home, school, community, and church situations. I also asked them to write a very short essay on how they thought and engaged with the pictolage-process.

I decided to get the learners to do pictolages because it allowed them to examine, understand, and question their everyday lives in critical ways. Doing pictolages was a way for them to make public for themselves the everyday challenges that they faced in the context of different sexual behaviors, teenage pregnancies, the challenges of HIV/AIDS infections, and issues of abstinence and condomisation.

I felt that through pictolages I could give the learners the opportunity to portray different skills and (re)construct the experiences and the challenges that they faced daily, particularly in relation to their sexual subjectivity. In reading Moletsane, Mitchell, de Lange, Stuart, Buthelezi and Taylor (2009: 328) I realized that pictolages could get learners to be more “reflexive, self-aware, and autobiographical” and also address their “contexts of unequal power relations” such as gender discrimination. In asking the learners to produce pictolages I wanted to get them to link these to their

feelings and also feelings of marginalization, having to mostly live on the so-called fringes of societal structures.

I also thought that I could use the pictolages as useful discussion points during the interviews later on in the study.

3.4.3.1 Pictolage activity Schedule:

In asking the learners to create pictolages I again assured them that I would protect their privacy and ensure their anonymity at all times. I instructed learners not to attach their names or pseudonyms to their contributions and assured them that I would secure the pictolages safely in a locked cupboard at my home. In creating the pictolages I requested the learners to think through certain questions (trying to ensure that they did not drift from the topic and issue) and then to write about them later that evening in their diaries.

Diary entry questions after the pictolage activity:

- 1) Did you enjoy making the pictolage? Explain why you say so.
- 2) What were your thoughts while you were looking for and using different pictures that symbolized your (and others) feelings and thoughts about youth sexuality?
- 3) After completing the pictolage did writing the short essay help you make sense of what you had created?
- 4) Do you think you can use the skills you learnt while doing the pictolage in your personal and everyday life?

3.4.4. QUESTIONNAIRE ACTIVITY

As bricoleur, in the fourth activity I wanted to get the learners to answer a number of questions about youth and sex education programmes. I wanted to get some specific feedback about the sex education programme (SEP) at our school, shifting the focus to an intervention within the school that was meant to influence their behavior and construct particular kinds of sexual beings.

The purpose of the questionnaire was to get the views of learners about the sex education programme and the educational needs that they thought needed to be addressed in the programme. I thought I could so better understand not only what

they were experiencing but also how the programme was shaping their thinking and actions. Through the learners' responses I also wanted to understand how terms like unwed mothers, abortion, unfit youth, moral codes, and condomisation were thought about (Pillow 2003: 3). I provided a number of questions that focused directly on how learners engaged with and thought about the SEP. The schedule is provided in Addendum X.

3.4.4.1 Questionnaire Activity Schedule:

In preparing the learners for the completion of the questionnaire I asked the learners to reflect on all the activities they had completed in the sex education programme and to use these reflections when answering the questionnaire. I reminded them that they should (again) use pseudonyms when answering questions and that they had to only answer the questions being asked in the questionnaire.

Diary question:

I also asked the learners to later that evening record their reflections on the different questions that they were asked in the questionnaire and to diarize their feelings, thoughts and experiences about the questions and their answers.

3.4.5 INTERVIEWS

Unlike the other activities the purpose of doing interviews was to develop a more personal relationship with the learners and to create an environment for them to contextualize their thoughts and feelings about the sex education programme. The interviews were also a much less structured and less formal way of discussion and allowed me to develop a relationship of trust and openness, by starting off with a few open-ended questions to get the learners to talk and to get them at ease (Terre Blanche, Durrheim, and Painter 2006: 297).

3.4.5.1 The purpose of the interviews

The aim of doing interviews with learners was to have separate conversations with each of the learners about their individual experiences of relationships and what they learnt in sex education programmes. I wanted to gain some insight into the kinds of challenges each of them faced on a daily basis and the contradictions they had to overcome. I wanted to know whether sex education programmes shaped the thinking of the learners in any way. I believed that interviews were a much more reflective

way of getting learners to open up. Interviews also created an unstructured way of getting learners to say something about what was going on in their lives, and their views on youth pregnancy, education policy, and things like religion, community, and marriage. Interviews allowed learners to speak about their sexual subjectivities and their views on sexuality in ways that could not be captured in other activities.

I should note that at no stage did I try to link what was said in the interviews to what learners provided in the other activities. While I wanted to do this initially, namely to collect rich data across a chosen set of learners, I was however warned off trying to do this by the university's ethics committee. I subsequently treated all the activities in the study as separate and unrelated and also deliberately did not ask learners any questions during the interviews related to the other activities or what they thought about them. When some learners brought them up I immediately intervened and reminded them not to discuss the other activities or what they thought about them.

Starting off with a few open-ended questions to get the learner talking and to put them at ease I was always aware that the purpose of the interview was also to get to know the learner better and to get their confidence and trust. Thus, when I recognized that some questions were not appropriate, were difficult or too sensitive, I would be able to develop new approaches and ways of asking.

All interviews with learners were recorded. I had secured permission on assent and consent forms from both the learners and their guardians beforehand to record the sessions and assured both groups that I would protect their privacy and ensure their confidentiality at all times. I told them that I would transcribe the interviews and that I would bring these to the learners to review, verify and clarify the information that they had provided. I assured them that I would keep the transcribed interviews locked in a safe and in my possession at my home. The electronic data would be stored on my password-protected personal computer. I also reminded them that they could decide to withdraw from the project at any point in the study and refuse for me to use any or all of the data and products that were generated.

3.4.5.2 The benefits and disadvantages of interview recordings

As researcher, by tape recording interviews, I was freed from the distraction of detailed note taking and so could concentrate on what was being said in the interview. This allowed for both interviewer and interviewee to pay their undivided

attention to what was being asked and discussed. On the negative side, by tape recording interviews the intimacy of the conversation was sometimes lost as learners became more careful and worried about what they said (Painter 2006).

3.4.5.3 Staging the interview

Guidelines for conducting interviews note that interviews should always be conducted in spaces that are non-threatening and that protect the privacy and comfort of the interviewees. The goal was to ensure that there were no unnecessary disturbances or interruptions and that the place was quiet and conducive for good conversation. The goal was to find a quiet environment where the recordings were not drowned out by surrounding noises, but at the same time take place in places and at times that was mutually agreed upon by both parties but not in spaces that were secluded or hidden. Enough time had to also be set aside for the interviews to enable the learner to give their undivided attention to the discussion and questions (Painter 2006).

3.5 ISSUES OF ETHICS AND RESEARCH APPROACH

All studies entail particular ethical considerations. This basically refers to the measures taken by the researcher to adhere to the requirements of research activity as noted by the discipline and university in which they worked in terms of protecting the subjects of the study, ensuring that no harm comes from the study or its findings, and that the views and positions of participants are always presented equitably, unbiased, and fairly.

Nuttall (2009: 7) notes that there are both practical and theoretical dimensions to this and that the issue of ethics got theoretical impetus mostly from the 1970s with Foucault's conceptualization of the category of self as 'an ethical project'. Research on learners that discuss issues of sexuality had to engage with and respond to the dominant discourses and representations of the 'promiscuous teenager', 'ill-disciplined youth', 'teenage pregnancies', and unruly children'. In this thesis I had to address in the study and its methodology the negative ways in which ill-disciplined teenage learners were represented as part of deviance theory. It was assumed that learners that needed sex education and were not following the rules of society were simply 'looking for love' or 'had low self-esteem', were 'poor' and 'working class' and had 'low expectations for their futures', or were just 'immoral' and 'wrong' in not

waiting until they were more 'mature', 'responsible', and 'preferably married' before they engaged in sexual activity (Luttrell 2003: 5).

Such representations and discourses carry a range of meanings and consequences, as noted by Luttrell (2003), that become part of the inner dialogues that learners have with themselves about who they are, who they are becoming, how they are seen by others, and how they see themselves. Thus, in research projects on young people the ethical need is to respect learners' choices and views at all times and to take some meaning from what they say or contribute.

In terms of the practical dimensions of ethics, all research needs the responsible bodies within everyday life to agree to the research being done. In the case of institutions, relevant national, provincial, or local bodies that are legally responsible for the institutions had to provide written permission for such research to be conducted at 'their sites'. Thus, before the ethics proposal for the study was even formulated I had to approach the school principal, governing body, district office, and provincial department to get their written permission for me to do research at Goodwill High school. I undertook to keep the identity of the school confidential and allocated a pseudonym when I referred to the school. This was to protect the school, educators, learners, and provincial department from any unintended harm that may come out of the research.

In the case of learners under the age of 18 years, I had to approach their parents or guardians and ask them to allow their children to partake in the research study via written consent forms that included allowing me to tape record the sessions. This was because the children were legally in the care of their parents who were ultimately responsible for their protection. Lastly, in terms of the learners whom I was asking to give of their time and privacy to conduct the research I had to ask their written permission via assent forms to both get access to their innermost thoughts and feelings and to write about this, as well as to tape record the sessions. In terms of my commitment to their protection, I agreed to never use their real names, to ensure that their privacy and confidentiality is assured at all times, and to never put learners in 'harm's way'. To ensure and protect learner identities they were instructed not to provide any photographs in the study.

Parents/guardians and responsible bodies were provided with written information about the purpose, aims, objectives, obligations/commitment, rights, responsibilities, procedures, timeframes, and costs time that were involved in the research study. They were also reminded that the learners' participation was voluntary and that they had the right to withdraw from the study at any point, without any repercussions. I did however tell them that my research focus was not 'on' the learners, but always 'with' and 'for' them and hoped that this would convince them to remain in the study till its completion.

In informing learners about the different activities that they would do for the study, I reassured them that they were not expected to connect what they did in the various essays, pictolages, questionnaires, interviews, and diaries. Also, after reviewing and refining their various contributions when they were completed, learners were also told that they had the right to still withdraw any or all of their contributions.

As learners stayed after school for all the activities, I felt that out of respect for them I needed to provide them with some snacks and drinks. Providing snacks was not meant to oblige learners or bribe or coerce them in any way, but to create a congenial environment in the late afternoon where we could all enjoy the activities and discussions.

In conclusion, the nature of this study was bound to create moments and occasions where learners would experience discomfort. From the beginning I knew there were risks in getting learners to provide the kinds of revelations that they were individually confronted with during the various tasks. It was for this reason that I secured the services of an experienced counselor at the school. Her details are provided at the back of the thesis as an addendum. The counselor offered her services free of charge and in her private capacity. As an ethical issue I told the learners from the start that some of them could need counseling after the activities, given the sensitive nature of the activities. I included this point in the consent and assent forms to ensure that learners were fully aware of all the risks involved.

One of the most sensitive ethical issues in the study concerned the diary-keeping. While I reminded learners not to include any recognizable names or places in their diaries and also not to allow anybody to read their diaries, there was always a danger of the diaries being lost or taken. I was thus quite relieved at the end of the 8

weeks when I was given all of the 10 diaries. On receiving the diaries I locked them up in a safe at my home and intend to destroy them once the thesis is completed and accepted.

3.6 RISK, HARM, AND MALFEASANCE

Research must always comply with the rule of law, with close attention to the vulnerability of children and the prevention of their abuse and the exploitation of their trust, as highlighted by the UN Convention on the Rights of the Child. Article 12 of the UN Convention (<http://www.unicef.org/crc/files/Rights-overview>) notes that while all children must be given the opportunity to express their views freely and clearly in all matters affecting them (in line with their age and maturity), that the collaboration of their parents or guardians must be included to prevent researchers from taking advantage of the views and contributions of learners. That is why there always needs to be an initial assessment in each project about who might be at risk of being injured in a study and how they might be harmed.

I tried not to treat learners as ‘vulnerable’ and ‘in need of protection’ or incapable of their making decisions as I realised that learners negotiate their own understandings of risk and harm and are competent to know when they are being misled or exploited, most of the time.

I also realised that researchers also run the risk of being harmed while working in research. In this study, for example, the principal and educators were concerned about what the thesis would find and say, given the number of ‘problems’ that the school had around youth “sexuality” and the success of “sex education programmes”. As the researcher, I am also employed as an educator at the school, and the research placed me in a precarious position with regard to other educators and management. Trying to maintain the balance between being an outsider (the researcher) and insider (being an educator at the research site) was difficult in terms of not hurting working relationships or embarrassing the school. The school management were happy, however, for the project to proceed given its relevance to a problem that we struggled with and believed that the study would assist us in better understanding learner behaviour and issues of sexuality.

I dealt with issues of risk in the following ways. Firstly, I focused on protecting learners by giving them pseudonyms from the start to assure the anonymity of

learners. I also changed the name of the school and avoided referring to any obvious landmarks or other markers that could identify the school.

Secondly, I deliberately selected a cohort of Grade 9-learners that I did not teach. In this way, I made certain that learners would neither agree to be interviewed out of respect or fear to me as their educator, nor tell me what they thought I “wanted to hear”.

Thirdly, I was aware throughout the process of data collection and activities that learners could come to experience discomfort or distress and thus took steps to put such learners at ease. I tried to reduce feelings of “intrusion” by keeping in mind what Hammersley (2009: 214) says about the approach of researchers:

One should always enter the field as though on one’s knees, requesting permission to be there. This posture is not merely an entry ploy but a posture that one needs to maintain throughout the entire research.

Lastly, I reminded myself that my research needed to serve the interests of others, even if it were only a single individual learner, the population of our school or society on a broad level. This idea of ‘common good’ informed the ways in which I collected my data and conducted the different activities. Hammersley (2009: 214) says that:

Researchers should always promote the capabilities of those being researched as regards to what is necessary for an improved quality of life.

3.7 AUTONOMY

Autonomy as a notion referred to the self-government of people. An independent person embodies itself as a law. It is a concept found in moral, political and bio-ethical philosophy and is referred to as the capacity of a rational individual to make informed un-coerced decisions. Autonomy can however be waived to another authority, or restricted by a more powerful authority.

Doing research with children requires giving in to the demands of adults, which makes autonomy “the possession or right of self-government” difficult (Kavanagh 2002: 72). How does one treat the views and wishes of learners respectfully and at the same time give in to the demands of parents?

Because learners were involved in 'adult things' I had to treat them as a valid social group with independent and alternative views, that often were opposed to that of their parents. Hood (1996: 118) notes that:

It is the youth whose interests are not necessarily harmonious with those of 'the home' and its adults, nor are necessarily coterminous with the values of the home and the school.

Similarly, the views of the learners were also different to that of the researcher, who herself is an adult and has particular views on youth rights, duties, and responsibilities.

In collecting the data and in the writing of the thesis, I tried to always treat the views and understandings of the learners at Goodwill High School as 'autonomous', where I listened to their views and where I treated their participation as equal and valid within the research process. This was not always easy, but it was part of the goals of the study. It was why I told the learners in the assent letters that the decision to participate in the study was theirs alone, after consultation with their parents or guardians.

3.8 RECIPROCITY

It was very humbling that learners were willing to give of themselves and their time for me to get a 'better understanding' of issues of 'sexuality'. The learners asked for no reward nor were there any on offer other than for my study to properly show their contributions and viewpoints.

Firstly, to show my respect to learners I took the time to introduce the aim of the research, explain the process and make myself known as researcher to parents, guardians and learners. Secondly, I showed respect and appreciation by sharing my findings with learners, and asked them to verify and check on what was said and to clarify viewpoints when there was some confusion. Thirdly, I showed respect to the school for allowing the study by ensuring that I caused the very least disruption to the school, its programme, or the lives of the learners. Fourthly, I always deeply thanked learners and parents for the contributions of learners and their participation in the study. Lastly, the main requirement in reciprocity is always to ensure that the data collected and analyzed in the study is truthful, correct, and faithful to what

learners say and that it reflects a sense of respect and appreciation to those that take part in studies.

3.9 PRIVACY AND CONFIDENTIALITY

As the researcher who is employed at the school (with pseudonym GHS) where the research was conducted, and as the invitation to learners to volunteer for the study was placed in the school newspaper (without mentioning the teacher's/ researcher's involvement), there is always a danger that details of the school and the learners can become known. For the study I took the following precautions to ensure confidentiality and anonymity.

Firstly, I used pseudonyms for all learners, the school, and other possible ways of identifying research participants. Secondly, I instructed learners not to use any names associated to them or to use during the activities photographs or any other materials that may identify them. Thirdly, while I wanted to return to learners their personal diaries I decided to destroy them at the end of the study to protect the learners and their privacy. Fourthly, the data collected through the diaries, essays, pictolages, questionnaires and hardcopies of the transcribed interviews were kept in a locked safe in the home of the researcher, while transcribed interviews were kept on the personal computer with password-protected software. All of these will be destroyed and erased as arranged with learners at the beginning of the study.

3.10 CONCLUSION

As the main 'handywoman' in the study, key methodological strategies needed to be devised as certain contexts and conditions were seen during the research process. It is the context of the school and the learner's lives that informed the methods of research that I decided on. Because the study tried to be inter-disciplinary the methods were not as clean, simple, and procedural as it would be using a natural science method. By adopting a bricolage approach and using a range of methods e.g. writing essays, providing narratives, interviews, questionnaires, diaries, and pictolages, I was challenged to come up with some "theoretical coherence" and "epistemological innovation".

For me what was also important was that as I went about using the different methods they created other levels of understanding for the project, such as my self-

consciousness and my awareness of the numerous and different contexts involved in dealing with the sexual subjectivities of teenagers, and how it connected to policy discourses. I also better understood how social theory, at both the conscious and unconscious levels, could help one understand the issues being discussed, especially when one used generative methods to deal with the complex sexual subjectivities of teenagers existing in a 'lived world' where power worked in 'complicated ways' (Denzin et al 2005). Understanding a bit of history and sociology and the workings of theory helped me see how learners interacted and performed their 'selves' in the sex educational program, and how it shaped their identities. I took my lead from authors cited by Kincheloe and McLaren (2005: 317) such as Bresler and Ardichvili (2002), Dahlbom (1998), Mathie and Greene (2002), Mcleod (2000), Selfe and Selfe (1994), and Young and Yarbrough (1993) who "rejected deterministic views of social reality that assumed the effects of particular social, political, economic and educational processes and refused to follow standardized modes of knowledge production", and tried to develop a different way of viewing the social realities of learners in the study.

As I note in the study, for the different learner's sexuality involved complex things like the 'objectification of culture', the 'precariousness of life', and how youth rebelled against society's structures. As they tried to create ways of finding a 'space to live in', I tried to find different ways in this study to create the spaces to see this.

A final point about how I captured the voices of the learners in the study. All of the interviews were conducted in Afrikaans. After they were transcribed I then had then translated into English. Thus, when I quote a learner I have inserted (sic) at the end of each quote.

CHAPTER FOUR

*

SEXUAL BEINGS AND HUMAN BELONGING

4.1 INTRODUCTION

Michel Foucault has argued that in the period from the 17th century till the middle of the twentieth century there was a “veritable discursive explosion” in debates about sex. In this period an “authorized vocabulary” emerged that “codified where you could talk about sex, when you could talk about sex, and with whom you could talk about sex” (Rabinow 1984: 62). He ascribed this development in the western world to talk enthusiastically about sex to the Counter-Reformation movement, where the Roman Catholic Church called on its followers to confess both their sinful desires as well as their actions. Foucault argued that by ‘talking about sex’ attempts were made to not only get individuals to admit to their ‘wrongful thoughts’ but then to get them to start self-regulating their actions (Rabinow 1984: 62).

The purpose of this thesis was definitely not to get learners to talk about their supposedly “wrongful thoughts and actions” about sex. It was also not my intention to get learners to change their behaviour with regard to sex. My aim was also not to check whether a sex education programme was effective or not. Rather, the goal of the thesis was to understand how youth thought about what they were being told and taught in sex education programmes, and how these teachings became part of their everyday lives and thinking. My goal was to get a better idea of what was going on in the lives of learners with regard to their sexual health and activities and to try to engage thematically with their reasoning around sex and sexuality. This required me to find ways of getting learners to open up to me about different parts of their thinking and lives.

As I noted in chapter 3 I thus adopted various methods (a bricolage approach) at my research site to understand learner sexuality and what they learnt about and understood in sex education programmes. I wanted to treat the learners as producers of knowledge and as individuals able to make meaning for them about sexuality (Kehily 2002: 10). Through this approach I collected very different data about the thinking and lives of learners. This data allowed me to gather and

disentangle the thoughts, actions, and experiences of the learners with regard to sexuality and sex education programmes.

The problem for my study however, was that I collected a very large amount of data from different activities. After I sat down with the data I found that it was simply too much information to analyze for a thesis like mine (half-thesis) and thus I had to decide for the purposes of my limited story only to use some of the analyzed data. Thus, in the chapter below I highlight only some of the 'stories' of the research participants and some of the different items that they collected for the study. It is important to say that I use all of the items separately and did not try to link up the different items and what was presented or said to specific individuals.

I did this both for ethical reasons, and because linking the items to specific stories and learners would have needed more space than I had in the thesis. To give the items some realism though, I asked learners to attach a different pseudonym to each of the different items that I collected- a different pseudonym for an interview, a questionnaire, and essay and a pictolage - even if it was completed by the same person.

4.2 Sex education and Sexuality

When I began the project some of the key questions that I was interested in was: what was taught in sex education programmes and where should the topic/subject be taught within the curriculum? I also wanted to find out what were the most appropriate ways that should be followed to teach the subject, and wondered whether it should be covered in science, health, or religious education?

I asked myself what the main purpose of sex education programmes was and whether it was simply meant to stop young girls from falling pregnant and to reduce the incidence of sexually transmitted diseases. Reading the programme brochures I saw that sex education was trying to enable learners to make their own healthy and responsible decisions about how to express their sexuality, and how to form safe and respecting sexual relationships to help them understand their roles as men and women in society. I read in the brochures that the programmes were supposed to foster a sense of personal responsibility amongst young people, and to improve their relationships with each other by decreasing ignorance and embarrassment about sex and its role in their lives.

At the same time, in discussions with my supervisor early on in the project, he reminded me about something Michel Foucault said in an interview in 1984. When asked if he thought sexuality was central to who we are, Foucault replied that sex and discussions about sex was actually quite boring and that he was much more interested in the techniques of the self that such discussions highlighted (Rabinow 1984: 58). Foucault noted that by understanding techniques of power it allowed him to understand the phenomenon of 'population' and how men and women in modern society were administered, controlled and regulated to keep order in society. He argued that the issue of sex was politically important only because it was located at the point of intersection of the "discipline of the physical body" and "the control of the overall population" (Rabinow 1984: 67), and that it was also the point at which problems of demography, public health, hygiene, housing conditions, fertility, and human longevity could be directly addressed. It was also the point at which political systems could jettison "defilement or to make filthy and dirty from symbolic systems of control" (Salih 2006: 118). My supervisor kept reminding me to take the issue of 'decay' and 'social order' seriously and to ask what role sexuality played in the construction of the daily realities of learners.

In the literature Foucault stated that, sexuality was produced by people talking about it all the time'. Foucault argued that sexuality was not natural and that debates and discussions about sexuality produced power hierarchies and set boundaries within society for what was acceptable and what was not. In his works *History of Sexuality Volumes 1,2, and 3*, Foucault stated that it was the power relations that existed in different societies that created the controls and the language that kept individuals 'in line' (through the law, family structures, and societal expectations). These power relations "normalised" and socialised the individual "into leading normal healthy sexual lives within society" (Rabinow 1984: 58).

Why did I then not just simply ask learners in the study why they had sex with others, whether they enjoyed sex, which parts of themselves were satisfied by sex, and whether it made them feel better in any way? Why did I not ask them if their understandings were in any way related to the adult world, or whether it was all just about pleasure? Would such direct questions not have given me a better idea of what youth thought they were getting from the sex education programmes?

After lots of reading and discussion with my supervisor and fellow students I realized that it would be quite difficult to answer some of the questions that I wanted to know about sex and sex education programmes if I did not first understand how the youth thought about sex, how they experienced it every day, how their sexualities were created at home and school, and how the 'self was created in a set of formative everyday practices' (Butler cited in Salih 2006; 152). I saw that all the first questions that I had in the project could only be examined after I had an idea about how learners 'self-stylized' themselves. I also realized that for the mini-thesis I could only really analyze the part of the study on their self-stylization and, as my supervisor reminded me, the sex education programme was actually the 'lens I was using' to get 'a peek into their world'.

I realised early on that the problem with taking a direct approach to asking questions about sex and sexuality was that short answers to my questions would not give me any better idea of the social issue and problem that was being raised at the school and in the literature about how sex and sexuality was influenced by the worlds in which it was formed and practiced. Focusing on the experience of one sex education programme therefore gave me the ability to place the learners in their worlds at my school and to understand how the social issue or problem was understood in that context.

My supervisor also reminded me that I would probably not be allowed to ask learners in my school about their views of sex and sexuality if it was not closely tied to an educational programme that was being provided at the school, and if it did not have some link to an educational issue that the authorities felt was necessary to examine. He reminded me that the literature showed that such programmes across the country (and the world) were normally thought of in very 'negative' ways and were 'very idealistic, moralistic, and judgemental'.

Thus, I needed to approach the learners in ways where I paid attention to the sex education programme but concentrated on the choices and decisions that learners made about sex and sexuality, and their agency in navigating the many challenges and occasional opportunities that they experienced in their different lives. In engaging with the learners my first task was to understand the ways they represented or saw themselves. The pictolages gave very good insights into this.

4.3 Sexuality and Self representation

“Who are you?”

In South African urban schools teenagers generally struggle to always “work out what dominant middle class culture wants of them” (Soudien 2007: 1). Policies and popular culture come together in very complicated ways to influence youth identities and the ways they experience life (Soudien: 2007; 3). And when researchers examine the experiences of South African youth they normally highlight the different kinds of ‘stylisation’, ‘contortions’, ‘mutilations’, and ‘violence’ that influence the forming of learner identities (Swartz 2010; Bray et al 2010; Dolby 2001).

In the thesis I wondered how these things converged to shape the sexual identities of different learners. I also wondered how much global and local influences and pressures came together to “form and change the human experience in a particular context” and what this expressed about the ‘structure of power’ in that society (Dolby 2006: 33).

For participant Nadine Vlotman for example ‘self’ and the ‘human experience’ was a fit and beautiful woman who was active in sport and accompanied by a sexy and well-dressed man. She represented herself as a sexy singer, an outstanding dancer, and a sportsperson who was very fit, had good looks and a sexy body, and had a boyfriend who was also good-looking and cute. Being part of a stunning couple and being noticeable was important to Nadine as she saw herself as a pretty, modern, professional woman. Nadine highlighted that she was different to the learners around her and that “I like to stand out amongst my friends, coz I’m a freak”. Captivated by images of beautiful women and men and sounds and styles that emphasised ‘physical successes, Nadine demonstrated in her pictolage the kinds of values that she viewed important to how others saw her.



Another learner, Akaa Braafie, provided a pictolage that described independence, cleanliness, beauty, intelligence, and being special as key characteristics of a successful woman. Her 'self-image' was about a yearning to be someone who was clean, pure, and who loved life.

However, the pictolage also highlighted her grief and suffering and how she believed that she was somehow not clean or special enough to deserve recognition and honour. Her plea when she noted that "Ek's glo nie goed genoeg nie (I am supposedly not good enough)" was balanced by her claim that "ek is bonatuurlik (I am super natural)". This highlighted the trauma and pain that she felt (captured in her line "is ek a slagoffer [am I a victim]?).

For Braafie the image of cleanliness and purity was a strong part of her 'self-image' and a powerful tool for her social transformation.



Similarly, Carmen Carelse's pictolage titled "myself, was a victim's 'cry for help'. Her representation of her 'self' was a naked yet beautiful woman, looking sexy and desirable, yet deliberately not connecting with others. For Carmen it was important for her 'to look after yourself' since nobody else would. She saw this approach as being 'clever' and being honest about how she was seen by others. Her slogan was "be whoever you want to be and do not be affected by what people say or do to you". Carmen was aware of how others saw her and thus she had a 'self-image' that didn't care what others thought or said. But she wanted to be accepted and looked up to.



None of the pictolages pointed to representations of the actual social lives that learners lived, and all showed women in some kind of pure and natural state. In a school where there was a focus on 'control' and 'regulation' to avoid the inevitability of pregnancy, all the pictolages showed 'damage limitation' and 'restyling' (Littleton 2012: 484) and a focus on prevention (cleanliness, education, independence, and success). Also, none of the pictolages showed the lives of young people, and rather focused on adult life and issues of responsibility and rejection.

The pictolages demonstrated a number of power discourses that highlighted what the learners thought were socially acceptable, what they learnt at home through their social experiences, and the kinds of practices at school that told them what to do. The learners navigated their different pathways in relation to these discourses, some

in ways that were not expected and others in ways that highlighted their pain and suffering.

4.4 Sexuality and education

Once I understood a little about how the learners represented themselves to outsiders I engaged with what they thought they learnt in the sex education programme. Before I analysed what learners said in interviews and in diaries I wanted to get an idea of what they expected to learn (if anything) in sex education programmes, the ways and the discourses they used to describe this.

I also wanted to see if the programme, like other programmes internationally, characterised young learners “as hypersexual beings with innate sex drives that inevitably led to pregnancy and that threatened to overwhelm all common and moral sense unless preventative action was taken” (Littleton, 2012: 484).

I found that while there was a lot of useful information in the programme material that could prepare learners for the opportunities and responsibilities of life it was mostly focused on short-term gains and did not focus on learners as future adults with careers and possible families. It was assumed that this would happen as long as the problems of unwanted early births, or getting infectious diseases, were avoided. I also discovered programme materials that presented the learners with a discourse of ‘certainty’, ‘control’, and ‘inevitability’ and a ‘discourse of choice’ that was presented as simply focusing on preventing unplanned babies (Littleton 2012: 486).

I also found however that learners did pick up things in the programme that was not focused just on issues of abstinence and control. Boeti Wena wrote in his diary that:

“Throughout the whole programme I learnt a lot about sex and sexual issues regarding youth. I feel good and most of my views about sex have changed. While I was expecting more knowledge and understanding, I did get to express myself, which was good. For me it was a heavy topic, but the more I listened and wrote in the sex education programme (SEP), the more open I got about sex and sexuality. I mostly learnt more about AIDS and that I should not disregard the warnings. I learnt about conflict and how to deal with it. That is one of the skills that I would like to practice”.

Rome Fernandez also stated in her interview that while she learnt small things about future possibilities, she did not realise that talking about sex and sexuality in the programme would help her ‘open up’. She noted that “I did not know a lot about myself. I am a shy person. I mostly wear a mask. But I learnt a lot about myself in the

programme. I am more successful, more confident, and now enjoy building communication and friendships. I have also learnt to control myself towards others and to be aware of people's feelings and so on... (sic)".

Another learner, Sheldene Romes, noted in her interview that:

I never realised how serious the decision is before you decide to have sex. And that you must take responsibility when there are consequences. I learnt that one should feel the same about relationships. I found that you must have respect for your sex partner and that having sex does not mean that you love each other less (sic).

On the other hand, Sara Lee wrote in her diary that she did not get "much knowledge in the sex education programme, like when a friend forces you into a relationship when you only see him as a friend. I would like to know how to protect myself, how to still have my friendship, how to behave in a relationship with a boy where we feel for each other and are friends".

Carrie Le Roux (in her diary) said that she too did not learn much from the sex education programme. She had expected to learn more about how to deal with relationships and about life out there. Carrie noted that:

I decided to participate and do feel good about some of the things I learnt in the programme about sexuality. I learnt (for example) that when I talk to people I must have a certain way of talking so that they don't think anything. My dress must also be different and what people think about me depends on how I dress. I learnt I must respect people by what I wear, be an example, and that it will limit the influence of others behaviour on me. But who really cares in the end (sic)?

Sheldene told me that while she learnt some important things in the sex education programme "like one should not have sex at an early age and that not only men could get orgasms but also women", she was disturbed to see so many of her friends still 'active in sex', even those that were part of the sex education programme and "some even falling pregnant. What was the point of being part of the sex education programme then?"

Sheldon Darries wrote that:

Learners want to know more than 'there was an egg and how the egg has been fertilized'. They remember everything they learn about sex but the knowledge they get from the teacher is just not adequate for them to live healthy sexual lives. After every class they sit around and talk. They say that they are not satisfied as the teacher did not tell them what they wanted to know. Learners think of what they get in the programme as valuable, practical

and constructive in their lives and associate and relate what they get to what they learn at home, in church, from their peers and the media. I think that they want to be more informed because they explore and rebel and live risky lives. Learners know about sex and sexuality but they want to know more. Learners know things about sex and sexuality, but they need willing ears that are able to listen to their opinions and answer their questions (sic).

In his essay for the project Sheldon concluded that to improve the sex education programme educators needed to be better trained to provide the knowledge that the learners needed and to develop the abilities to connect better with learners. He noted that:

Teachers should be more aware of what the children want to know and treat them properly and guide them. We battle with teachers because we are not satisfied with what we get. We want to make responsible decisions but we also are eager to expand our knowledge. When some don't get answers they experiment. They know the dangers of sex and their responsibilities but they lack knowledge in other areas of youth sexuality and life challenges.

Teachers need to be more informed and equipped in their teaching task. We need people who specialize in sexuality topics. They are not trained in certain topics and thus don't teach them and so they mislead us. What is the purpose of sex education and what should it be, for us to learn more? The teachers speak only of AIDS, it's good but never other / things like pregnancy and other stuff. They avoid talking about the things we know little about. That's why we ask so many questions. There is so much uncertainty. We miss that and want to talk about things unbeknown to us all (sic).

The final issue that I wanted to address about what was learnt in sex education programmes was how learners put into action what they learnt. Even the little they say they got from the sex education programme. What were the *discourses* that they took part in that shaped the ways they thought about sex and sexuality? For me discourses not only put '*words to work*' but also gave them meaning, constructed perceptions of things, and formulated understanding and on-going ways of interacting (Kincheloe & McLaren 2000: 491). Through particular discourses marginalised, poor young learners were therefore able to participate in discussions about sex and sexuality through the words they used and the meanings they intended when using them. Language and words was a 'form of life' for them that put in place within their worlds what was known, shared, and presumed about sex and sexuality (Kincheloe & McLaren 2000: 491).

I use three examples below, taken from the diary entries of two learners, to show how learners understood the power of words and how they made it part of the discourse of identity making.

Sara-Lee wrote in her diary that:

My mother made me very heart sore. I cried so much that my eyes hurt and I was so upset that I could not learn anything. She told me that I don't treat her well and that I should not be so private. She says I must tell her things (sic).

What bothered Sara-Lee was the fact that she "did not know how, and I don't know how to change this". For her withdrawing from 'using words' at that time was a way of challenging the 'known' and what was 'accepted', and prevented her from having to share her private thoughts. With her mother asking her to speak and share, Sara Lee felt that she was being forced to accept rules that she did not agree with.

In another account Angeline Tobias wrote that:

Today I got very angry with a boy in my school (I call him Soulja Boy). He came to me and said that I 'speened' his name and later asked me when he could come to my house. I said to him, never! He got a bit angry but I told him that we don't go out together and thus there was no reason for him to come and visit me. Today, the monitors were called and they had to do a count of who was pregnant in the school. In our class there was nobody. But during break I sat with a friend who is pregnant and told her about this business with 'soulja' boy. She (I call her killer) was shocked. The reason for her name is because she previously had an abortion. My attitude to her is that if she wants to sleep with a man then she must bear the consequences. The father of her child was a policeman. But I am very fond of her and she would never betray me or let me down. If they want to hurt me then she is always there to defend me (sic).

Where Angeline was different to Sara Lee was that she used words to 'mean something', and was not scared to use words to define and judge her friends. In Angeline's case while the words she used (killer, 'soulja' boy, abortion, bear the consequences) tied her into a discourse of judging the behaviour and actions of her friend, they did not however prevent her from loving and defending her friend or thinking of her in negative ways.

Similarly, Naeema Jaheem was very dismissive of her friend who had not only had sex with her partner but also come to terms with important parts of her sexuality. Naeema noted that:

I have a close friend who at first just wanted to get the feel of it, but now she is less (sic).

For Naeema she was not 'less' because she had had sex with her partner but because she had had a lesbian relationship. For her this broke all her rules of relationships and being able to make adult decisions.

Richardson and Pierre (2000: 961) state here that language doesn't have to reflect reality but that it instead could produce meaning in different contexts and represent how social organisation and structure was defined and contested in those contexts. They would have claimed for Angeline that she took particular meaning from the discourses that were available to her and constructed it in ways that worked for her. Constructing the 'self' was therefore dependent on the words and discourses that were intertwined within Angeline and Sara Lee's lives and what they said about it.

4.5 Sexuality and social life

How do learners perform their identities at school, in class, at home, and amongst their friends? What meanings did sexuality have in these different social and institutional spaces and what cultural and moral values and ideas there influenced the ways in which they understood sex and sexuality? These were just two of the questions that I asked myself as I sat down and worked through the data on the influence of the everyday on the ways learners understood sexuality.

Sheldene Romes noted that the main skills that she had learnt in her life, was 'taught to her at home'.

I was taught that I needed to protect myself against outside threats and those relationships between parents and children were different than those between children and their friends. I learnt what to value in life from my parents (sic).

For Pharoah Dandelion his mother was the biggest influence in his life and influenced the ways in which he approached life.

I look up to the great people in my life like my mother who is a very hardworking person. She taught me never to give up because life us full of opportunity, happiness, and laughter and that I should do everything I do willingly and in a positive way (sic).

For the thesis however the question was how the influences of these adult individuals and social structures intertwined with the everyday lives, histories, and realities of learners, and how it informed their thinking. Pharaoh, for example, was born in Worcester in the Boland and was raised there until he was 3 years old. At that point he was put in the care of his uncle in Kempton Park so that he could attend a good crèche and live away from the 'dangerous' township area that he was born into. He only stayed in Johannesburg for three years as his uncle divorced his aunt and thus could no longer keep him there. He thus was returned to Cape Town. He

then lived with another uncle in a township close to Cape Town before he returned to the care and home of his mother in the Boland.

Pharaoh stated that:

My mother never married my father and I have never met my father. It's an unbearable feeling never to have met him but it also very hard for my mother to raise me as a single parent and with nobody to help her. I have an older sister who is 22 years old and lives on her own in Cape Town. But she is no role model and has made so many bad choices in her life. My mother though loves me a lot and is part of everything I do (sic).

In his final year at primary school Pharaoh was head-boy and communicated very well with his fellow learners because he could relate with their hardships. Pharaoh is seen as talented, very popular, and confident and is a person who loves cooking, singing, dancing, and giving public speeches. When asked what he would do in his adult life Pharaoh stated that "I would like to become a chef but if that doesn't work out I will definitely be a dancer. I can speak well and like to tackle issues that all other young people face. Because I don't get influenced easily I get things done because my self-esteem is high and I am always positive. My self-image is boosted when I do good things. It makes me feel good. Everything I do I do with energy, spirit, skill, and talent and I never give up. My hormones are now that of a teenager and being in secondary school has been a wake-up call for me. It's harder than before when I just followed my mother's example- both in school work and knowing what to do".

When I asked him about his understanding of his sexuality he said that there was no doubt that growing up in a female-led households had given him a particular view of life and that if his father was present that things might have been different. The formative practices of a female environment at home had influenced the way he viewed life, and how he understood men and women and their roles in everyday life.

For learner Angeline Tobias life also took a different turn when her father passed away. She claimed that he was the person that kept their extended family together and that when he died everything fell apart. Angeline noted that her extended family was not very close and did nothing together. Her father was the only one that kept his brothers and sisters talking to each other and when he died, they all just lived apart. Her father's father never invited them to any functions like weddings and other

gatherings and she thus never saw her cousins and other family members. Angeline missed this as it was an important part of her life when she was young.

This had made Angeline very self-conscious and independent-minded. It also made her doubt whether there is a God. Angeline stated in her diary that:

I don't know my bible but I believe in redemption day when the world will come to an end. All living organisms will eventually die. But I don't believe in depending on others and fight my own battles. For me life is like a ticking time bomb and I have to live well in the time I have. I may be a little overweight for my age but I am quite happy with my body. People must accept me for who I am, as an easy quick 'lay' (EQF), and if they don't want to that is on them. I wouldn't change a thing about myself (sic).

When asked about how she viewed herself and her sexuality, Angeline stated that:

My faith is not strong and I have been through many things. There are things that I am not proud of and that I don't want to talk about. I can't say that all the heartache and pain has made me stronger because it hasn't. I feel emotionally broken and drained. My life is under constant pressure of emotions that I don't want to have. I am young and small and still depend on my mother to keep me on the straight path. In the end though, I prefer to solve my own problems and to struggle alone (sic).

For Angeline the social structures and relationships that she had encountered in her life had forced her to make certain decisions that had led to the 'violent remaking of her body'. She noted that:

I think our community is a poor excuse for humankind. We live in fear, violence, hate, and uncertainty. Neighbours 'skinner' and scold, while youngsters fight and sell drugs. Nobody knows when it will be their turn. I feel that this place is swallowing me up and I can't help doing what everyone else is doing. I am weak-willed (sic).

Mistrusting authority had led Angeline to "become very quickly attached to people and to love their company. My friends mean the world to me", she said. Angeline wrote the following in her diary:

The youth of the world today are trapped in hopelessness. They take a 'you don't tell me' attitude but actually its having no power that makes them rebel against programmes, themselves, authorities, and other things (sic).

For Naeema Jaheem she did not understand why educators and parents constantly went on about learners abstaining from sex and having to condomise, 'as if they had not already crossed that line'. She asked: "why don't they rather tell us just to stick to one partner?" Naeema noted that:

My heart is aching and screaming for a relationship of honesty, true love, loving care, and trust. I don't get that from my boyfriend but I also don't get that from my parents or educators and adults" (sic).

In identifying herself 'as a victim' Naeema stated that:

We are the soldiers and the school is our enemy. We have to fight with the school for proper education and if we win our battle against them we will succeed as brave pupils at our school (sic).

Naeema's views on sexuality were best expressed by her response when a boy at her school complained that his girlfriend was making him 'wait too long for sex'. She noted that:

I heard next to me one of my friends telling his girlfriend that he had now waited long enough for sex and when I heard this, eyes nearly popped out. I said to him- but you have only been going out for about 2 weeks and your mind is already on that. He just looked at me, grabbed his girlfriend by the arm and walked. My 'burk' (boyfriend) just looked at me as if I had done something illegal and I thought to myself 'what kind of relationship do I have'. Just when I wanted to say something he jumped down my throat and scolded me for talking to his friend that way. I feel so dependent on him and if he says anything I normally say 'ja baas'. But what about his friend that just wants sex. I didn't think he was 'very cool' and yet his girlfriend wanted to take her own life because of him (sic).

While Naeema had had sex with her boyfriend soon after going out with him, she felt that it was important for individuals to make their own choices. 'As life in the ghetto was endless and hopeless', noted Naeema, 'sexuality was a lifelong journey that began at birth and ended in death' (sic). She said that 'individuals had to take control of the fact that in the township they were made into strong sexual beings' (sic).

Sara Lee claimed that the above attitudes to sex were best dealt with at home. She noted that her mother had first given her the 'birds and the bees' talk when she was in grade 2, even telling her about menstruation. While Sara Lee was convinced that her mother, a nurse, had informed her way too early about the scientific ways in which the egg got fertilised and what was different between boys and girls, she also fully understood why her mother had done this. "So many girls start menstruating early and my mother did not want me to be unprepared for what could happen (sic)", said Sara. She had found it 'too gross' so early in her life, but was glad she knew about how the bodies of girls and boys worked. Sara Lee noted though that when she got to high school she had found it strange that educators were too scared to talk about the body and about sex and feelings. She noted that:

Educators could barely describe sexuality and it was my knowledge that I got at home that pulled me through. My knowledge was 'refreshed' though as they made me remember things I had learnt long ago. Sex education programme classes gave me the chance to meet new friends and I enjoyed that (sic).

On the other hand, if Sara Lee learnt important lessons at home, then Carrie Le Roux found out early in her life that human beings could be mean, irresponsible, and uncaring. Carrie not only grew up without her father who did not acknowledge her and had 4 other children from different mothers, but also without a mother. Her mother left her early in life with her grandmother and never returned. While she sent money home every month to help feed her child, Carrie's mother never visited her again. It was this lack of parental love and her desire to talk about it that attracted Carrie to participate in the project. For Carrie her sexuality was strongly influenced by 'feelings of loss and emptiness' that came from her never seeing her parents.

4.6 Constructions of self

Sara Lee reminded me that:

When they tell you in church again and again 'not to go into a relationship' and 'not to have sex now' - that you are too young and that you don't understand what you are doing - when teachers talk to us and bore us with talks about boys, sex, and its problems, then all it does is put all those images in our heads and tells us to create and try out our own ideas (sic).

As Foucault (Rabinow 1984) notes, a subject's view and ethics of sex is created through the societal constructs he or she encounters and from societal shifts in power (Arrington 1999; Horrocks and Jevtic 1997). He noted that a key condition in the formation of the 'self' was the foreclosure of the past and what happened there. "The 'self' came into focus", he stated, "on the condition of the unknowingness that afflicted the self" (Salih 1996: 333; Maker 2010: 360).

Learners like Akaa Braafie however presented this in two ways when she asked "am I a victim?" Firstly, she was asking a question and challenging whether she was actually a victim, saying that she had moved on. But secondly, she was also holding onto her past in some way by reminding others that she was a victim of her past in whatever choices she made. What Akaa was highlighting (and what Naeema noted as well in previous section) was that power via peer pressure produced individuals like her and formed her sexual subjectivity and different kinds of behaviour, actions, desires, and beliefs. Dominant powers in society did this by identifying her and

attaching her to the discourse of sexuality (Butler cited in Salih 2006: 320). Butler noted that by power 'presenting itself' to individuals in particular ways, it 'identified the individual as dependent or independent' and then 'marked its own individuality' on the individual by 'imposing certain truths' (as noted in law) and by limiting their options (Salih 2006: 320).

Learners then did not *challenge* the structures of the school or society when they engaged in unhealthy sexual acts but rather 'enclothed them' to be able to say what they thought and felt about their lives; as a response to the hopeless situations that they found themselves in (Salih 2006: 302). As Butler notes, the learners' practices of self-stylisation were not about creating new selves for them, but suspending the certainty of their 'old selves' (Haker 2010: 359). If they took part in unhealthy acts then it was about reordering the body and restyling it through forms of mutilation and defamation. Sexuality then was about performing 'violent acts' on their bodies as a way of challenging the structure of their lives and making sense of what they wanted to be (Richardson and Pierre 2000: 961; Salih 2006; Butler 2004; Boensten 2010: 48).

Pharaoh noted that while in church they were told:

Everything is a sin and sex before marriage is forbidden, that respect for your elders is an important value to have and that dressing properly is a sign of respect, and that sex is only for married people and for adults who wanted to start a family (sic).

Many learners did not seem to believe this. He worried that their actions was thus not only unhealthy but an act against God, and "that worried him". Naeema's statement that

I'm not ashamed about what I do. I feel about it but I am not ashamed.
Everyone is entitled to mistakes (sic)

This was another sign of the kinds of defiance that formed a crucial part of the construction of youth sexuality.

4.7 Summary

Chapter 5 below brings together discussions in the chapter above and what was discussed in the literature and theory review. One key idea that is highlighted there is a sentiment expressed by one learner, namely that “if God exists he truly doesn’t like me” and that “I may as well experiment” because “God is going to punish me anyway, whether I do right or wrong”.

CHAPTER FIVE

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CONTAMINATION, DECAY, AND CONTROL

5.1 Introduction

As I noted in the previous chapter, my study tried to understand the choices and decisions of learners at the research school about sex and sexuality, and how they experienced and performed their identities in relation to a sex education programme at the school. I wanted to find out what learners thought about the sex education programme and how being part of it influenced the ways they experienced sex and their sexualities.

But as I gathered all my research materials to write this chapter, I suddenly felt very constrained. How would I do justice to the wonderful materials and information that I had collected from the learners and then summarise and analyse these in ways that reflected the pain and hurt that they all had shared with me? Where to start and which key idea should I highlight? I re-read the aims of the project, its theoretical framework, the methodology, and the stories of the learners in the pictolages, interview transcripts, and essays, and even read another book or two, but still I was uncertain.

However, in retracing my steps through the project it struck me that one of the key aims of my project had been to disarticulate and re-articulate the deficit mentality that shaped discourses of sexuality. What I had wanted to do more than anything else was to tell 'sexual stories' and to develop strategies of story-telling and light 'artful ethnography' that would allow the voices of learners to be heard (Pillow 2004; Luttrell 2003).

I explored the relevant literature of Bourdieu (1977) and Christie (2002) which opened up spaces and gave me an understanding of youth in their social and historical context and the forces of power produced by language, which converges in on the youth subjects and causes the transferral of the content. Bourdieu (1977) 'took' this language as a method of communication and a mechanism of power used by different cultures to transfer content. Linked to this, Christie (2002) notes that humans, as the youth in this study, learn through language and they make meaning of the world through interaction with other cultures.

While the language produces meaning and creates social reality, it does not reflect social reality according to Richardson and Pierre 2000: 961. Similarly, while there is a firm link between language, subjectivity and social organisation, it is language that gives meaning to how youth construct sexuality and how they organize their world. Language, thus is not a result of youth individuality, but rather constructs subjectivity in historical and local ways. It is a tool used by which youth make relationships with parents, adults and their peers, and they make meaning, depending on the discourses that are available to them.

I linked it to Kenway (1997) who notes that the relationships of adults via language, with youth is one of power and control whereby disciplinary practices like SEP's and LSP's, such as verbal, emotional and sometimes physical violence are used to inform behaviour, as in the fashioning of identities (Dolby 2001: 13). The cultural phenomenon work in on the so-called "lost youth" (Kennelly 2010:46) and creates the "omnipresence of power" (Molly Haws 2007: 18) which "converges in and causes other racial entanglements" (Sara Nuttal 2009: 3).

By this time it also struck me that contamination, decay and control is the key problem created, because according to Goldman (2010), educators did not know how to teach such programmes and struggled with developing the appropriate theoretical strategies to plan and teach sex education (SE).

The theories argued by Butler in literature of Salih (2006: 94) and Boenstein (2010) informed me that policy create the notion of Normative violence. The norm is been violated, which is the cause that the youth allowed to be what they desire to be. Policy with regard to youth and their sexuality create violence by restriction on youth. Normative violence allows the possibility of physical violence, as in the case of youth who deliberately allow themselves to fall pregnant. Normative violence happens simultaneously invisible. It becomes a norm in society and through normalisation. Normative violence become tolerated and acceptable because it was perpetrated and committed in response to youth who partake in social transgressions; whereby they violated the norm through a set of acts. In this case Butler speaks to it as performativity.

Accordingly Butler does not note performativity as a "singular act, but as a repetition and a ritual that achieves its affects through its naturalization of the context of the

body and understood as a culturally sustained temporal thing". She argues that what is understood as the "essence of gender" for example is manufactured "through a sustained set of acts and the stylization of the body" (Salih 2006: 94).

As I dealt with the context of the body, according to Butler, I 'caught' that the phenomenon of the body is not a "being" but "a variable boundary" and a "signifying practice within a cultural field of gender hierarchy and compulsory heterosexuality" (Salih 2006: 113). Herewith Butler also suggests that gendered bodies represented many "styles of the flesh". Styles that were never fully self-styled as they, styles had their own histories which were conditioned and which limited the possibilities, accordingly, which brings me to the loci of re-embodiment (Salih 2006: 113).

Thus, in this chapter I provide a short (and simple) counter-narrative to the variety of other studies and debates on how youth have culturally styled and conceptualised sexuality within the educational environment of South Africa. Along with Pillow (2004: 14) I question whether the actions of youth around teen sex can be properly understood in a context where an abstinence-only discourse is highlighted. I say this because I understand that the main goal of the Western Cape Education Department (WCED) and programmes like the sex education programme (SEP) and peer education programme (PEP) is to 'fix' learners and to reify the negative conceptualisations and practices associated with teenage sex and pregnancy. From the literature I get the understanding that programmes like SEP, PEP and other life skills projects 'contaminate' and 'mutilate' the understandings of youth about sex and their own sexualities.

5.2 The Loci of Re-embodiment

As an educator with 33 years' experience I firmly believe that school leaders must play a bigger role in initiating and shaping conditions in the school where a programme like SEP can have a better influence as argued by Geijsel and Meijers (2005). School leaders need to move away from the ways they portray promiscuous behaviour and the morality of learners if they want to see changes in how youth do things.

As a "perennial concern to educators throughout the world", I argue that the discourse of teenage sex and pregnancy is too easily referred to as "a national scandal" and "a failure of modern society" according to Pillow (2004: 17) and has

only become dominant in national debates due to an increase in single motherhood, the need for welfare among the poor, and the supposed decline in morality and family values in South Africa.

However, as I noted in chapter 4, learners do far more than simply take part in sexual activity. Rather, they use sex and sexuality to talk back to a social world that is “anxiety-ridden and full of hardship” (Luttrell 2003: 139). In doing so they engage with the discourse of sexuality and teenage sex in ways that both influences and limits their actions, and that also allows them to develop new ways of connecting with their worlds.

In the thesis I have argued that the discourse of teenage sex and pregnancy operates in a number of locations and that learners re-embody themselves in quite different ways in relation to each of these spaces.

Firstly, within the discourse of teenage sex there seems to appear a number of different ‘types of people’ that shape how learners think about themselves. There are those that are regarded as ‘good’ who are idealised by the culture and those that are ‘bad’ who are denigrated by the culture. There are types of men that are ‘players’ who cannot commit to one woman- like Carrie’s father who had children from 4 women and there are men who ‘beat’ and ‘dominate’ women. There are women that are ‘sexy but not too sexy’ and women that are ‘tough and in-your-face’, who don’t entrust their feelings to men and are invulnerable to pain. There are ‘good’ girls who conceal their sexual desire to avoid getting a bad reputation; there are ‘bad’ girls who act publicly on their desires, showing their sexuality in unbecoming ways. There are ‘good’ girls that fall victim to others desires and are taken advantage of, and there are ‘bad’ girls that openly act upon their sexual desires (Luttrell 2003: 140). I linked all these different related subjects to Nuttall 2009:1 who brought me the understanding of youth stylisation through the lens of entanglement. Youth experienced involved relationships, which seems that it is twisted and entwined together. Also mentioned in Chapter 2, Nuttall regarded the above relationships as socially complicated and entangled which implied human foldedness and similar modes of identity making (Nuttall 2009: 2). The “new and terrifying technologies of the sexualized body” according to Nuttall highlighted how the youth in this study absorbed different social forms during self-making and self-stylisation. This might be how the youth in this study became part of how they understood their sexualities.

Learners live with these types and categories and organise their thinking in relation to how they would be seen. For example, in my interview with Sheldene we spoke about what would happen if a girl fell pregnant and still attended school and when I asked what would happen to the child during the day, she answered 'oh, she'll stay with the grandmother'. At first I thought that she really meant that, but as the interview continued I realised that Sheldene was being sarcastic and highlighting a stereotype that the discourse always perpetuated and was 'playing me'.

Secondly, I noted Foucault's (1984) phenomenon of the discourse of power and how they influenced how people understood their lives. It highlighted the third domain of ethics, namely the kinds of ethics through which people constituted themselves as moral agents. It helped me to make sense of the youth and gave me understanding how the learners re-embody themselves in relation to the dominant forms of power within their personal and home relationships, (as was the case with Naeema and her friend in chapter 4), and according to what is thought to be socially acceptable and relevant to their gender. In trying to make sense of these power discourses they develop particular pathways to navigate; pathways that are not always helpful to their overall development (Luttrell 2003: 141). Naeema wanted to stand up and fight the stereotype of 'easy sex' but was also emotionally dependent on her boyfriend and did not want to 'rock the boat' too much. Furthermore, Durkheim enlightened me, when I explored his theory on 'moral order' (Pickering: 2010; 3). It enabled me to investigate the symbolic structures and practices that influence how people and youth understood themselves in the modern world. I could relate the youth in the sex education programme with what Durkheim argues, that the "morality of each people is directly related to the social structure of the people practising it" (cited in Garland 1990:24).

Thirdly, youth engage with feelings of loss and pain in relation to feeling 'pure' or 'cute' or 'innocent'. Youth sexuality is thus not about the timing of sexual acts and intercourse but about when different learners feel it is 'natural', 'proper', or 'desirable' to give in, and whether it fits or measures up to the sexual norms that they like (Frimpong 2010). 'Giving it up' is as much an emotional decision as it is a physical one.

Fourthly, learners draw on previous gains made in the 'human rights' eras when key gains were made with regard to the use of safe contraception and the legalization of

abortions, the possibility of having a relationship based on pleasure, the greater representation of women in the workplace, women wearing shorter skirts and men wearing longer hair, and the possibility for men and women to have greater control over their own bodies, their sexualities, and their reproductive capacities. Knowing about the gains made in previous eras, learners re-embody themselves according to their different wants and desires. Learners don't just decide to take part in unhealthy behaviour. They think about it in relation to what they see in the movies and other popular cultures and justify their actions in relation to 'past fights'.

Fifthly, many learners re-embody themselves in relation to them being left to grow up on their own (in mostly single parent families), and having to create their own skilled selves with (or without) the help of leadership in and out of school, and from home and religious spaces. They do this irrespective of 'boring adults' that are only interested in changing their views and actions with regard to sex and are not interested in accepting them for who they are. Even though learners want adults to understand them, what they experience, feel, and why they make the choices they do, they re-embody themselves based on not 'depending on adults' and not expecting that they 'will come through for them'.

Linked to the above Luttrell (2003: 144) argues that often the best-intentioned adults unwittingly play a dual role in the lives of learners - whereas perpetrators of pain they collude with racial, gender and class codes of conduct and neglect to examine their own assumptions about this or that type of student.

A sixth loci within which youth re-embody them is linked to the moral structures that are constructed within the lives of youth to give meaning and direction to the everyday decisions. Providing youth with 'patterned forms of mutual interaction', this framework develops the structures and values that are supposedly needed for society to exist and for people to have a sense of a world in which fairness and justice is looked for. Even though youth, educators, and parents have different understandings of the moral structure and codes that are needed, it is the assumed need for moral values that influence the ways in which learners understand their worlds. Durkheim has argued that aligning the different moral structures of youth with that of adults and parents would not solve the social problem that was highlighted. He said that it was better to rather construct an understanding of the social order that included both.

Linked to this, learners re-embody themselves in relation to how they feel about God and the belief that God is punishing them and does not care about them. This belief is tied to their feelings of powerlessness and hopelessness in a world that does not seem to care about them. By viewing life as a hopeless activity and engaging in promiscuous sex without condoms learners often re-embody themselves through mutilating their bodies and punishing themselves.

Lastly, as Pillow (2004: 209) notes, learners re-embody themselves in relation to constant shifts in power and societal advances, where they have become accustomed to policy makers easily slipping into crisis mode and using an 'epidemic' logic when confronted by social problems. Learners say that policy makers develop ill-thought about policies and recommendations and decide on policies based on 'emergency' issues that almost always 'cost them' and override ethical considerations surrounding the lives of youth (Geoff, Schirato and Web 2000).

5.3 Mutilation, disfigurement and horror

Learners noted that links between sexuality, identity, and self-understanding, whether "good" or "bad", allowed them to make sense of their feelings and their experiences and they thus have a better idea of how to move forward. They noted however that the multivariate and complex meanings, ideas, and values that constituted their sexualities were often eclipsed at school and in sex education programmes. At school sex education was solely related to the development of healthy attitudes and about warning learners about the dangers of risky behaviour.

Learners thus complained that schools were not interested in how they felt and acted with regard to sex, or how this was incorporated into their identities and relationships. By not addressing the contradictory and different pressures that they, both girls and boys, faced, sex education programmes could thus not engage with the cultural and social aspects of their identities, especially with regard to gender, race and class relations of power.

Foucault has said that this focus on an abstinence agenda was not surprising as the very nature of power in society made most programmes 'fundamentally repressive'; always condemning certain approaches and acts while permitting and promoting others (Simpson 2009: 314). But, he suggested, it was far more productive to view constraint and freedom as existing in a dialectical relationship of support and mutual

definition - where sexual subjectivity was influenced as much by the choices that were available within certain contexts as by the moral and restrictive structures in that context and that shaped the decisions that were made (Kehily 2002).

This kind of approach, argued Foucault, made it possible to view teenage sex, promiscuity, and pregnancy as productive actions on the part of learners rather than the consequence of 'bad choices'. His 'raison d'être' here was that as universal terms like 'natural', 'healthy', and 'rational' were socially constructed and thus changeable, terms like 'transgression' and 'risk' could similarly take positive meaning in different situations. Foucault argued that because terms held special meaning for people in different situations, when used in positive ways it could help to reconceptualise key issues like educational, gender, and race equity.

Foucault regarded 'violent' interruptive and horror behaviour in the thinking and lives of youth as a positive development since it forced change and brought about different ways of thinking on the part of learners, educators, and parents (Pillow 2004). Similarly, if utilised correctly, discourses around risk, contamination, and separation could positively interrupt the preconceived ways in which learners were viewed by educators and parents.

5.4 Gender in a world of sameness

Judith Butler asks "why do we need to transform the world?" (Salih 2006: 1) and notes that her personal reason was "because it entailed the 'violence of exclusion' (inequalities and contamination in education) 'Violence' was for her performed against youth when they did not have the education and the tools to change their lives and to make it 'intelligible'. For me another reason to transform the world is to get those that use watered-down 'ethical substance' to realise that there are others that deserve to also live in this world. Butler's theories tried to create room for more people to be accepted as equal in a 'world of difference'. In my study Akaa Braafie, Naeema Jaheem, Sara Lee, and Pharaoh Dandelion had very different needs and desires but they all spoke a lot about being accepted in their world and 'forcing people to notice them'. They said that whether they were girls or boys (they knew there were big differences in their experiences) the world treated them the same: "they forgot about them!"

5.5 The Projection of Gender Selves

Butler has noted in *Gender trouble* (Salih 2006: 91) that “gender was discursively constituted, the effect rather than the cause of sequence of acts, which gave it the appearance of a substance”. She argued that “gender has cultural survival as its end goal; therefore gender is a performance with punitive consequences”. Butler has also spoken about “the repetition of gender again re-acted and re-experienced as a set of meanings already socially established ”and that “gender can be neither true nor false, neither real nor apparent, neither original nor derived” (Salih 2006: 113).

I kept repeating these points over and over in my head because I did not understand them for a long time. Listening to the learners I heard and then saw them perform their maleness or femaleness but I did not really question what that meant for me. But it was only when I listened to the learners over and over that I realised that learners knew about the constructs of gender that they had to live with and that they, like Butler, realised that to be a woman meant “repeating the stereotypes for those that were watching”(Salih 2006: 1).As Butler states, the ‘self’ will be opaque and unbeknown to itself until it can be rationalised in relation to the ‘other’, and that all subjects are “from the start ethically implicated in the lives of others”(Salih 2006: 113).

I noted from several learners that the educator in the sex education programme (SEP) was just ‘boring’, which indicated that the educator did not listen to what the learners had to say or think. I also realised though that this boringness and opaqueness was a part of a set of practices where learners were being taught about power relations in society, and that through repeating the gender stereotypes in class they were being socialised to think in particular ways. I linked Butler’s discourse of gender and how people understood their sexuality to the boringness of material in the sex education programmes, because it was heavily influenced by the practices surrounding their bodies and how they physically saw themselves (Lambers and Carver 2008:22). In concurrence Butler also argued that gender, sex and sexuality were reproduced in different settings through the binaries of male, female, masculine and feminine, and naturalised in different societies according to powerful traits and characteristics associated with each of them (Corlooy 2008: 67).

5.6 Noxious Stimulus

Regarding educational policy, Pillow (2004) has pointed out that:

Educational policy does not develop in a vacuum; it is affected by beliefs, values, and attitudes, situated in discourses, which in turn affected school policy by creating or limiting educational policy options.

Pillow (2004) further highlighted that “there are discursive strategies of power camouflaged in the assumptive discourses and practices of policy theory, implementation and evaluation”. These strategies were often a ‘noxious stimulus’ in developing a structure where the ‘denial of needs’ was accompanied by ‘the meeting of some of them’.

In the study I found amongst learners that partook in the sex education programme constant complaints about not ‘getting enough knowledge about sex and the world out there’ and being treated as ‘naïve’ about the ‘birds and the bees’. I discovered that the ‘moral panic’ about youth was fully present in the programme and was being fuelled by the media and legitimated by the constant focus on ‘what was wrong with them (youth)’ (Bray et al 2010; 1996). And then I realised that the learners were being deliberately ‘under-fed’ with knowledge in the program, that telling them less they were being taught what to do and follow. In the ‘boring teaching’ their opportunities to know about the world out there were being deliberately contaminated, which shaped their sexual identities. Accordingly, I realised that the implementation of sex programme and others elsewhere internationally, characterised young learners as “ hypersexual beings with innate sex drives that inevitably led to pregnancy and that it threatened to overwhelm all common and moral sense unless preventative action was taken(Littleton 2012: 484). Some of the youth indicated that a lot of useful material in the programmes mostly focussed on short term gain and did not focus on future careers and possible families.

Learners were not only caught up within a host of power discourses at school but were daily reliving a parable - where they were ‘given the truth’ by educators in the SEP and told to make choices. However, when they did not follow or rejected the ‘seed’ that was given to them, or if it did not properly ‘ground itself in them’, then the ‘truth’ became a burden and caused them to ‘despair’, like when partaking in unhealthy sexual activities.

Some learners wanted to talk about how to have sexual relationships and marriages on an equal basis with men, where they were not seen as “sluts” but as women seeking to assert their sexualities and their rights. Some wanted to know more about how to achieve orgasms through intercourse and how to partake in sex in responsible ways. They claimed that these discussions were openly and seriously available in public spaces and media, and that they should therefore be able to talk about it in sex education programmes. What they got instead, learners noted, was a narrative of ‘the norm of not sleeping around’ or abstinence that was tied to ‘religious views of the home, the church, and the politicians’.

This misalignment in what they wanted to know and what was being taught was shaped by the ‘discursive strategies of power’ that were ‘camouflaged in the assumptive discourses and practices’ of the programme’s ‘policy theory, implementation and evaluation’. In this assumptive discourse a link was made between female sexuality and teen pregnancy that made the abstinence-only discourse necessary. Talking about sex was not only about containing it but about inserting a language in the classroom that highlighted “sex as dirty” and “sex as dangerous” (Pillow 2004: 212). It also highlighted the need for discourses of control where ‘morally corrupt’ and ‘deficient’ boys and girls needed to be reformed into the ways of the family and the community according to understandings of race and class. Pillow (2004: 200) argues that these multiple policy discourses of condomisation, abstinence and normality, converged on learners to create a climate of ‘epidemic logic and containment’, thereby limiting alternative discourses and policy options and rendered what was ‘most hegemonic’ to seem as ‘most natural and most necessary’.

5.7 Ontological puzzles

How do hegemonic discourses in sex education programmes take hold within the lives of learners? What makes these discourses retain its power in the lives of learners that daily experience very different kinds of inequalities. Pillow (2004: 9) noted that:

Radicalised discourses located teenage pregnancies for instance in the status of mothering and unwed mothering, and women’s sexuality has been and remains linked to radicalised constructions of who is a good woman, who is a good mother and who is worthy of pity or who is deserving of scorn.

In the study learners spoke about their different lives in poor, class-segregated, female-led, and fatherless households that were neither natural nor desired by them. The learners highlighted how they differently understood their home and community situations and how the ‘cards that they were dealt’ were realities that they could not change. In chapter 4 I showed how the identities of learners were diversely constructed and ‘mutilated’ and ‘contaminated’ by the social and physical influences of their lives. The learners had no time to ‘mourn’ their circumstances and thus endured ‘grievable lives’ (Butler 2004). And the trauma that came from the ‘violence’ of their social lives and that which came from their ‘lack of mourning’ served to both control and contaminate their lives and how they thought about it (Pillow 2004: 220).

Bombarded and contaminated by constant sexual information and brainwashed by constant advertisements in the media, learners engaged with ‘new images’ of what their lives ‘should look like’ while fully aware that their realities would not allow this. With the disappearance of previous experiences of good working class jobs available for men, good housing conditions, mothers that stayed home and didn’t work, and safe schools close to home, discourses of the ‘good mother and father’ and ‘the good child’ served to challenge and replace old ways of living. Learners in the study constantly sarcastically joked about ‘their good parents’ and the fact that in most of their lives this did not exist.

5.8 Sexual subjectivities

Sexual subjectivity could be described as a learner’s sense of his or her sexual ‘being’; i.e. how he/she sees, feels, believes and thinks of him/her in sexual ways. Goldman (2009: 25) notes that different levels of power relations converge to cause significant ‘identity unsettlement’ and challenged forms of sexual subjectivity. Subjectivity, according to Foucault (1984) is when a subject is formed and how it becomes; how through self-forming subjects “transform into singular beings”.

In the study the different learners demonstrated very clear understandings of their worlds and the challenges they faced. They had firm ideas about what sex education programmes were trying to do and yet decided to take part in the programme anyway. This showed that many of them were comfortable with who they were and did not feel threatened by attempts to ‘show them the way’. On the other hand, many learners got more than they bargained for and in grappling with the programme and

its content, their sexual subjectivity took a different form (Butler 2009 as cited in Salih 2006).

5.9 Precarity of Youth Bodies

In interviews and in diaries learners spoke and wrote about being bombarded by images of deviant youth sexual cultures in sex education programmes, and how this influenced their thinking about the kinds of identities they wanted. They highlighted how they thus performed their identities in the classroom according to specific gender roles and expected norms, and how they often chose not to show their mutated forms but rather what 'people wanted to see'.

These constraining norms of performance at school were often achieved through meaningless bodily gestures and 'absent minds' and at other times through the complete reversal of sex roles and activities (like feminised boys, hard-as-nuts girls, drag queens). Conditioned by what was available within their different cultures and within their everyday practices, engaging with these norms represented both the legitimating of 'all that was good' and the precariousness of what came with 'bad living' (Salih 2006: 346).

For learners this acknowledgement of their precarious lives was symbolised by the constant production in sex education programmes of 'fictive objects like true love' and the denial of the possible existence of real social relationships and symbolic objects in their lives. Many of them explained that this caused a break between their real experiences and what they were taught and made them question the validity of schooling.

While they felt like they belonged in the space of the sex education programme given the presence of other learners of the same age and the focus on something that concerned all of them, they were alienated by adults, educators, and parents that were unwilling to admit that what was being taught did not match what was happening in most of their lives.

Nonetheless learners noted their participation in the classes; because it was a space where they could write up each of their feelings, thoughts and actions, and see each other dress codes and ways of doing. They noted that they developed ideas of sexuality and sex because of the space of 'coming together' and not the content provided.

5.10 Identity forms

Societal constructs and shifts in power created the behaviours that made up the sexual identities of youth (Arrington 1999). These behaviours were also formed in the discourses, debates, and daily discussions of what constituted sexuality and the anxieties that surrounded them. When in concert these elements came together to shape particular kinds of identities that both conformed and challenged the structures of their everyday lives (Kehily 2002: 9).

In my study feelings of hopelessness, despair, and violence were just some of the many issues identified by youth as playing a big part in their identity making. Learners noted that they bought into the discourses of the school because they had been normalised to do so. They were told to leave 'their social problems' at the school gate, these feelings of powerlessness constantly re-emerged in their relationships with friends and in the ways they treated their bodies. In their diaries, pictolages, interviews, and essays learners spoke constantly about the trauma of 'violence' – both the physical and the mental as they experience domestic violence, childhood sexual abuse, sexual harassment, homophobia and racial vilification, and how it shaped the ways in which they understood their worlds and engaged in relationships with others (Kenway 2009: 2).

5.11 Conclusion

Having engaged and taken part in a number of ethnographic-like activities with learners during the study I can only stress the need to take the views of learners more seriously. Learners need adult respect, care, and love and current experiences do not meet their needs. Youth live in communities that are precarious, grievable, and deeply unstable and they try to make sense of their lives through practices that involve their bodies and their understandings of everyday life. This also needs to relate to the fact that after 1994 a post-apartheid society that was free and just, with equal opportunities for all youth, did not materialise (Bray et al 2010: 21).

On the other side of this, Butler cautions that feelings of certainty inevitably lead to terrible forms of parochialism and narrows the scope of living and mixing (Salih 2006: 356). She notes that:

Questions were important in everyday lives, everyday grammar, everyday language as taken-for-granted –notions, as we felt that we knew the answers. We felt that we knew what family, desire, a human subject, a speech and

comprehensible was, and its limits. We were taking for granted our own linguistic horizon as the ultimate linguistic horizon which kept us from being open to radical difference and from undergoing the discomfort and the anxiety of realizing that the scheme of intelligibility on which we relied fundamentally as not adequate, not common. It closed us off understanding others and ourselves in a more fundamentally capacious way.

From the study above there is no doubt that the issue of teenage pregnancy, while a practical challenge, is a moral debate - not about the consequences of pregnancy and promiscuity on the learner body but about the changing levels of morality in society and how to hold onto the certainty of past experiences.

The sex education programme was meant to empower learners, to mark and balance their lives within the discourse, but instead it ran the risk of creating panic amongst youth and exposing them to a narrative that was alien to their social lives.

But it was also more than that. What my study has hopefully shown is how the bodies of youth get re-embodied within such programmes and even mutilated and disfigured and how this leads to particular conceptualisations of youth sexuality. It is only when researchers get to grips with how this happens that it will become possible to engage positively with the lives and thinking of youth living precarious lives.

One of the limitations of the study is that it did not explore the links between gender and sexuality. This would have helped the analysis of the different interviewers.

How do we interrupt and disentangle the present-day discourse of “at risk” youth and the images of contamination, decay, separation, and containment associated with them? Pillow (2004) has argued that research methodologies which are multimodal and multifocal offer researchers some of the tools to interrupt existing discursive structures that define the lives of youth and their educational needs and help to understand how they access and experience their different educational opportunities.

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| Boeti Wena | - | Diary/ 3: 2011. |
| Carrie Le Roux | - | Diary/4: 2011 |

1.2 INTERVIEWS:

| | | |
|-----------------------------------|---|------------|
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| Sheldene Rhomes on 20 August 2011 | - | SR/I: 2011 |

1.3 PICTOLAGES

| | | |
|---|---|------------|
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| Nadine Vlotman on 3 May 2011. <i>Friends</i> | - | NV/P: 2011 |
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1.4 ESSAY

| | | |
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ADDENDA

Addendum A.1: Inwilliging om deelname



UNIVERSITEIT • STELLENBOSCH • UNIVERSITY
jou kennisvenoot • your knowledge partner

INWILLIGING OM DEEL TE NEEM AAN DIE NAVORSINGSTUDIE: JEUG SE BEGRIP VAN 'N SEKSUELE OPVOEDKUNDIGE PROGRAM

INFORMASIEBLAD VIR DEELNEMER

INWILLIGING VIR DEELNAME AAN – DAGBOEK, OPSTELLE, PIKTOLAGES, VRAELYS, ONDERHOUD EN DIE OPNEEM DAARVAN

BESKRYWING VAN MY STUDIE

Student: WILNA DESIREE JEFTHAS

Promotor: DR A BADROODIEN

Titel: JEUG SE BEGRIP VAN 'N SEKSUELE OPVOEDKUNDIGE PROGRAM

Beste Deelnemer

INFORMASIE

My naam is Wilna Desiree Jefthas. Ek is 'n student verbonde aan Stellenbosch Universiteit in die Opvoedkunde Departement, Beleidstudies. Ek is tans besig met my tesis, wat handel oor die jeug se begrip van 'n seksuele opvoedkundige program by ons skool, Goodwill Hoërskool (skulnaam), om aan die vereistes te voldoen van 'n Meestersgraad in Opvoedkunde, Beleidstudies.

Jy is gekies as moontlike deelnemer in die studie. Jy gaan gevra word om deel te neem aan aktiwiteite soos om dagboek te hou, opstelle te skryf, piktolages te maak, om 'n vraelys in te vul en om 'n onderhoud te voer. Ek benodig jou gedagtes, gevoelens en ervaringe, sodat ek moontlike aanbevelings kan maak, ten opsigte van goeie praktyke in 'n seksuele opvoedkundige program.

1. DIE DOEL VAN DIE STUDIE:

Ek soek antwoorde om te verstaan hoe die jeug 'n seksuele opvoedkundige program verstaan. My soeke is om die jeug se denke, gevoelens en optrede in 'n seksuele opvoedkundige program te ondersoek. Ek wil ook die beleide wat verband hou met 'n seksuele opvoedkundige program en die jeug se seksuele subjektiwiteit ondersoek. Ek stel grootliks belang om te bepaal hoe jeug seksualiteit verstaan en hoe dit hul denke vorm.

2. **MY DOELWITTE IS DUS:**

- Om huidige konsepte oor jeug seksualiteit te ondersoek asook wat van 'n seksuele opvoedkundige program verwag word om te bereik.
- Om te verstaan hoe die jeug die leerinhoud in 'n seksuele opvoedkundige program deur gebruik te maak van 'n verskeidenheid metodologie.

Indien jy inwillig om deel te neem aan die studie sal die volgende van jou verwag word:

Ek gaan die hele navorsings proses aan jou verduidelik. Jy en jou ouers gaan gevra word om die inwilligingsvorme te teken, om jou deelname aan die seksuele opvoedkundige program te bevestig. Ek sal noukeurig verduidelik wat ek van jou verwag tydens die navorsingstudie. Ek gaan jou vra om die volgende VYF aktiwiteite te doen:

- 1) Jy sal gevra word om 'n dagboek te hou, tydens die hele duur van die program. (ongeveer 8 weke). Jy sal nougesette, spesifieke vrae na elke aktiwiteit tydens die seksuele opvoedkundige program in jou dagboek beantwoord.
- 2) Jy sal ook gevra word om 'n video oor verhoudinge, wat normaalweg in Lewens Oriënteringsklasse gewys word, te kyk. Hierna sal jy gevra word om 'n opstel te skryf waarin jy jou gedagtes, gevoelens en houdings gaan opskryf. Jy sal gevra word om skuilname in die opstelle te gebruik.
- 3) Nadat ek piktolages verduidelik het sal, ek jou vra om prentjies uit tydskrifte te knip en te plak om sodoende piktolages te maak. Geen foto's mag geplak word nie. Die piktolages moet jou gedagtes en gevoelens reflekteer oor jou maats, familie, gemeenskap, geloof en hoe dit invleg met hulle gevoelens oor seksualiteit. Jy sal gevra word om daarna 'n kort opstel te skryf oor die gedagtes wat jy gehad het tydens die maak van die piktolages. Jy sal gevra word om 'n skuilnaam in die aktiwiteit te gebruik.
- 4) Vervolgens sal jy gevra word om 'n vraelys te beantwoord. Die vrae handel oor jou individuele gedagtes, gevoelens en ondervindinge oor die seksuele opvoedkundige program. Jy sal gevra word om jou gevoelens, gedagtes en ondervindinge te vergelyk met jou gedagtes en gevoelens oor jou geslag, aard van familie struktuur en geloof.
- 5) Laastens sal jy gevra word om deel te neem aan 'n onderhoud wat op band opgeneem gaan word. Die vrae sal handel oor jou verhoudinge en oor wat jy in die seksuele opvoedkundige program geleer het. Die doel van die onderhoud is om my meer insig te gee oor watter uitdagings en tõespoed jy op 'n daaglikse basis teëkom en hoe die seksuele opvoedkundige program jou denke gevorm het.

Jy sal ook gevra word om die informasie wat jy geskryf het te hersien, te verifieer en te verklaar, vir anonimiteits redes.

VERTROUOLIKHEID:

Al die deelnemers sal gevra word om 'n skuilnaam te kies, wat hulle vir niemand mag sê nie. Jy sal gevra word om jou skuilnaam te gebruik in die dagboek, opstelle, piktolage, vraelys en onderhoud. Dit sal verseker dat al die informasie wat in die studie versamel is konfidensieel sal bly. Jou naam sal nie op enige plek opgeneem word nie, en niemand sal jou kan verbind tot enige antwoorde wat gegee is nie. Konfidensialiteit sal handhaaf word deur nie jou regte naam in die tesis te gebruik nie. Slegs ek sal toegang hê tot die informasie.

Die dagboeke, opstelle, piktolages, vraelyste, opnemer en kopië van onderhoude sal veilig in 'n kluis toe gesluit en in my besit gebêre word. Die verwerkte onderhoude sal op my persoonlike rekenaar met wagwoord beskermde sagteware gebêre word. Jou regte naam sal nie in die opnames genoem word nie. Die data sal vir drie maande gehou word, om op te skryf in 'n tesis. Alle dagboeke, opstelle, piktolages, vraelyste, opgeneemde onderhoude sal vernietig word so gou die navorsingsproses afgehandel word, en sodra die Universiteit my werk aanvaar het.

RISIKO'S EN ONGEMAK:

Die aard van die navorsingstudie laat ruimte vir moontlike ongerief by jou as deelnemer. Daar is dus moontlike risikos verbonde aan die soort inligting wat deur jou verskaf gaan word. Die moontlikheid kan ontstaan dat jy ongemaklik kan voel tydens die beantwoording van vrae en doen van aktiwiteite. Om die redes het ek alle moontlike voorsorg getref om sielkundige en morele waardes implikasies te voorkom. Omdat die aard van die studie gapings laat vir moontlike ongemak by jou, het ek die dienste van 'n berader met goeie ondervinding verkry. Indien jy dus hartseer of ontsteld tydens 'n aktiwiteit voel, sal ons stop en daaroor praat. Die ervare berader is bereid en beskikbaar om met jou te praat tydens of na die sessies. Mev E Martin kan gekontak word by haar kantoor: 021 862 0900 of op haar selfoon by: 083 564 5764, tydens of na die navorsings program. Sy bied haar dienste gratis aan.

Toestemming is verkry van die betrokke instansies om hierdie navorsing te doen naamlik: Die skool se Beheerraad, die Onderwys Departement asook die etiek komitee van Stellenbosch Universiteit.

Die keuse vir deelname is joune alleen. Indien jy besluit om deel te neem sal dit waardeer word. As vrywilliger in hierdie studie, kan jy te eniger tyd onttrek sonder gevolge van enige aard. Jy word nie gedwing om deel te neem nie. Jy mag ook weier om enige vraag te antwoord en nog steeds in die studie bly. As jy kies om nie deel te neem in die beantwoording van vrae of doen van aktiwiteite nie, sal jy nie op enige wyse benadeel word nie. As jy instem om deel te neem, mag jy enige tyd ophou en jou deelname staak. As jy weier om deel te neem of te onttrek op enige stadium, sal daar geen boetes en vooroordele op enige manier wees nie. Indien omstandighede waarin enige deelnemer skade aan enige ander deelnemer doen voorkom, sal jou deelname beëindig word sonder jou toestemming. Voorsorg word getref om geen leed aan jou as deelnemer, jou ouers en die betrokke instellings toe te laat nie.

Jy sal nie betaling of 'n guns ontvang nie, maar jy kan baat vind met die waardevolle seksuele inligting, antwoorde op persoonlike probleme vind en kennis en ervaring opdoen deur deel te neem aan die navorsingsaktiwiteite. Hierdie navorsing aktiwiteit kan bydra tot kennis, om antwoorde te vind op praktiese probleme met betrekking tot die jeug se seksuele opvoeding. Aanbevelings kan ook gemaak word ter bevordering van goeie praktyk in 'n seksuele opvoedkundige program. Na afloop van die studie wil ek graag die resultate deel en moontlike betekenisvolle voorstelle rondom die navorsing aan die mense in die gemeenskap te maak.

JOU REGTE AS DEELNEMER:

IDENTIFIKASIE VAN NAVORSER:

Indien jy of jou ouers enige vrae of kommentaar oor die navorsing het, voel asseblief vry my te kontak, as die navorser: Wilna Desiree Jefthas (selfoon): 0832362308 of deur my te e-pos: 15965589@sun.ac.za. Jy mag ook my studie-leier Dr A Badroodien kontak by sy kantoor. Sy telefoonnommer is, 021 8082261, of (e-pos) azeem@sun.ac.za. Die prinsipaal: Mnr DR Von Willingham Kan ook gekontak word by sy (kantoor): 021 862 0900 of deur middle van 'n (e-pos) Na: admin@neworleans.co.za;

Indien jy 'n klag oor enige aspek van hierdie studie wil lê, kan jy Me Maléne Fouché verbonde aan die Navorsingsontwikkeling Afdeling aan Stellenbosch Universiteit kontak. Haar e-pos adres is: mfouche@sun.ac.za en haar (kantoor) nommer is: 021 808 4622.

HANDTEKENING VAN NAVORSINGSDEELNEMER EN REGSVERTEENWOORDIGER

Die inligting hierbo is beskryf aan my deur Wilna Desiree Jefthas en ek is hierdie taal magtig. Dit is bevredigend aan my verduidelik. Ek het die geleentheid gekry om vrae te vra en hierdie vrae is na my sin beantwoord.

Ek gee hiermee toestemming om vrywillig deel te neem in: die skryf van 'n dagboek, opstelle, piktolages, vraelys en onderhoude wat opgeneem gaan word, in hierdie navorsingstudie. Ek het 'n afskrif van hierdie vorm.

Naam van Deelnemer Datum

Naam van Ouer/Voog Datum

HANDTEKENINGVANNAVORSER

Ek verklaar dat ek die inligting in hierdie dokument aan _____ en sy/haar

Ouer of voog _____ verduidelik het. Ek het genoeg tyd vir enige vrae toegelaat.

Handtekening van Navorsers Datum



Fakulteit Opvoedkunde • Faculty of Education

Departement Opvoedingsbeleidstudie • Department of Education Policy Studies

Privaat Sak/Private Bag XI • Matieland 7602 • Suid-Afrika/South Africa

Tel: +27 21 808 2419 • Faks/Fax: +27 21 808 2283

E-pos/mail: vsl@sun.ac.za

ADDENDUM A.2 (ASSENT FORM - PARTICIPANTS)



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ASSENT FORM FOR PARTICIPANTS IN THE SEX EDUCATION PROGRAMME

INFORMATION SHEET FOR PARTICIPANTS

PARTICIPATING IN DIARIES, ESSAYS, PICTOGRAMS, QUESTIONNAIRE AND RECORDED INTERVIEWS.

DESCRIPTION OF MY STUDY

Student: WILNA DESIREE JEFTHAS

Supervisor: DR A BADROODIEN

Title: YOUTH UNDERSTANDING OF A SEX EDUCATION PROGRAMME

Dear Participant

INFORMATION

I am Wilna Desiree Jefthas, and a master student at the University of Stellenbosch, in the Education Department, Policy Studies. I am currently conducting a research study on youth understanding of a sex education programme at our school, in fulfilment of the requirements of a Master's degree in Education, Policy Studies.

You were selected as a possible participant in this study, because I need to find answers to a practical problem in order to make possible recommendations for good practice in sex education programmes.

3. THE PURPOSE OF THE RESEARCH:

I seek to understand youth understandings of a sex education programme, and the key links between education policies, related education programmes, and youth sexual subjectivity. My main interest is in how youth understand sexuality and how this frames their thinking.

4. THE AIMS AND OBJECTIVES OF THE RESEARCH:

- To engage with current conceptualizations of youth sexuality and what sex education programmes are expected to achieve.
- To better understand the complex ways in which youth tease out (using a variety of methodologies) what they may get from sex education programmes.

If you volunteer to participate in this study, you will be requested to do the following:

After you have been settled and the full research process has been explained to you, you and your parents will be requested to sign a consent form, towards your participation in the sex education programme. You will be requested to do five tasks. I will clearly explain what I seek to accomplish with you during my study. You will be requested to do the following tasks:

- 6) You will be requested to keep a diary, for the duration of the programme (approximately 8 weeks). I want you to answer a tight set of specific questions on the programme in your diary.
- 7) You will be requested to watch a DVD, which is normally played in the Life Orientation classes, regarding relationships. You will then be requested to write an essay in which you will view your thoughts and feelings on relationships. You will be requested to use pseudonyms in the essay.
- 8) I will explain pictolages to you and you will be requested to cut and paste pictures from magazines (no photographs) and create a pictolage. The pictolage should reflect your thoughts and feelings about your peers, family, communities, religion and how it intersects with their feelings on sexuality. Afterwards the video you will be requested to write a short essay about your thoughts while engaging with the pictolages. No names should be attached to the pictolages.
- 9) You will then be requested to answer a questionnaire. The questions will ask your individual thoughts, feelings and experiences of the sex education programme, and you will be requested to correlate this with some personal information (gender, nature of family structure and religion).
- 10) You will lastly be requested to participate in voice-recorded one-on-one interviews about Your relationships and of what you have learned in the sex education programme. The purpose of the interview is to give me insight into the challenges and contradictions that you face on a daily basis and how sex education programme shaped your thinking.

I will request you to review, verify and clarify the information at the end of each session and sign it off, for anonymity purposes.

CONFIDENTIALITY: You and all other participants will be requested to choose a pseudonym or a false name, and to not tell anybody what it is. You will be requested to use pseudonyms in the diary, essays, questionnaire and interview. This will ensure that all information that is obtained in connection with this study will remain confidential. All individual recorded information gathered during the interview session, will also remain confidential. Your name will not be recorded anywhere, and no one will be able to link you to the answers you give. Your identities will be protected at all times. Confidentiality will be maintained by means of not including personal details in the thesis. Only I will have access to the unlinked information.

The diary, essays, pictolage, questionnaire and recorder and interview recordings will be safeguarded in a locked safe at my home, and the transcribed interviews will be saved on my personal computer with password protected software. No mention will ever be made about who you are on the tapes. The data will be kept for three months in order to write it up. It will be destroyed and erased as soon as the process is finished, and when the University accepts my work.

RISKS AND DISCOMFORTS: The nature of my study is bound to leave spaces for possible discomfort among you as participants. Therefore some risk may be involved in the kinds of revelations that you are going to make which will possibly confront you as individual as you think through the questions and tasks. The choice of whether to participate or not is yours alone. However if you decide to participate it will be appreciated.

If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You are not forced to take part. However, if you share your thoughts, feelings and experiences with regard to the activities, it will be appreciated. You may also refuse to answer any questions and still remain in the study. If you choose not to take part in answering questions or doing activities, you will not be affected in any way whatsoever. If you agree to participate, you may stop at any time and discontinue your participation. If you refuse to participate or withdraw at any stage, there will be no penalties and there will be no prejudices in any way. If circumstances arise which warrant doing or if any participant causes harm to or exploit any other participant, if appropriate, your participation may be terminated without your consent. Precautions will be taken not to harm or exploit you as participants, your parents and the involved institutions.

However, if you feel sad or upset during a session we will stop and talk about it. An experienced counsellor at the school is willing and available to talk to you or assist you during or after the sessions. The counsellor, Mrs E Martin can be contacted at her office: 021 862 0900 or cell: 083 564 5764. Her service is free of charge. You will not receive payment, stipend or favour, but you can benefit by gaining valuable sexual information, find answers to personal problems and gain knowledge and experience to participate in a sex education programme. This research activity might contribute towards knowledge; finding answers to practical problems regarding youth's sex education. Recommendations can also be made towards good practice in a sex education programme. If possible, I would like to come back to the school once I have completed this study. I would share the results; discuss the findings and proposals around the research and what it means for the people in this area.

YOUR RIGHTS, AS A PARTICIPANT: If you have any questions or concerns about the research, please feel free to contact, me as the researcher: Wilna Desiree Jefthas (mobile): 0832362308 or (email): 15965589@sun.ac.za; the principle, Mr D R Von Willingh at his (office): 021 862 0900, or (e-mail): admin@neworleans.wcape.school.za. You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché (email): mfouche@sun.ac.za; or at the (office): 021 808 4622 at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to me by Wilna Desiree Jefthas and I am in command of this language. It was satisfactorily explained to me. I was given the opportunity to ask questions and these questions were answered to my satisfaction.

I hereby consent voluntarily to participate in: writing a diary, essays, pictolages, and questionnaire and participate in voice-recorded interviews, in this research study. I have been given a copy of this form.

Name of Subject/Participant Date

Name of Parent/Guardian Date

SIGNATURE OF RESEARCHER

I declare that I explained the information given in this document to _____ and his/her parent or guardian _____. I encouraged and gave ample time for asking any questions. _____



Signature of Researcher _____ Date-_____

ADDENDUM B .1 – (INWILLIGING VIR DEELNAME DEUR OUER:



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INWILLIGING TOT DEELNAME AAN NAVORSING

Deur

OUER/VOOG VAN DEELNEMER

INGELIGTE INWILLIGING – ALGEMENE INFORMASIEVORM, DAGBOEK, OPSTELLE, PIKTOLAGES, VRAELYS, ONDERHOUD EN OPNAME

BESKRYWING VAN NAVORSINGSTUDIE

Student: WILNA DESIREE JEFTHAS

Studie Leier: DR A BADROODIEN

Titel: JEUG SE BEGRIP VAN 'N SEKSUELE OPVOEDKUNDIGE PROGRAM

INFORMASIE

Ek is Wilna Desiree Jefthas, 'n opvoeder by die skool en 'n student aan die Universiteit Van Stellenbosch in die Onderwys Departement, Beleidstudies. Ek is tans besig met my Meestersgraad en in die proses om my tesis te skryf oor die jeug en hul begrip van 'n seksuele opvoedkundige program.

In my studie ondersoek ek die jeug se denke, gevoel en ondervindinge in 'n seksuele opvoedkundige program, die invloed van seksuele opvoedkundige beleid op die vorming van jeugdiges, asook die verband tussen jeug subjektiwiteit en 'n seksuele opvoedkundige program. My hoof belangstelling is dus die seksualiteit van jeugdiges en hoe dit hulle denke vorm.

Ek gaan die siening van vyftienjariges deur middel van 'n verskeidenheid instrumente soos dagboeke, opstelle, piktolages, vraelyste en onderhoude wat opgeneem sal word, verkry. Die leerders sal vrywillig inwillig om aan die program deel te neem.

INGELIGTE INWILLIGING: OUER/VOOG VAN DEELNEMERS

Die doel van die studie vereis dat u inwillig dat u vyftienjarige seun of dogter kan deelneem aan die seksuele opvoedkundige program. Tydens die program sal u kind deelneem aan 'n verskeidenheid aktiwiteite soos die invul van 'n algemene informasie vorm, dagboeke, opstelle, piktolages, vraelyste en 'n onderhoud wat opgeneem gaan word.

Die rede vir ingeligte inwilliging is om u toestemming te verkry, te verseker dat u kind mag deelneem in die program en om toe te laat dat die data wat versamel word gebruik mag word in 'n tesis. Die hoofdoel is hoofsaaklik om te verseker dat u kind se bydraes nie misbruik sal word nie.

VOORDELE EN RISIKOS VAN DIE NAVORSING:

Ek is ten volle bewus dat alle aspekte oor seksualiteit uiters sensitief, kompleks en persoonlik is. U kind mag moontlik emosioneel of ongemaklik voel tydens die aktiwiteite in die seksuele opvoedkundige program. Om die rede sal ek as navorser baie nougeset en ernstig aandag aan 'n reeks etiese aspekte skenk. Ek sal verseker dat u kind se reg tot privaatheid, vertroulikheid en anonimiteit beskerm word deur prosesse en metodes van navorsing te gebruik wat sal verseker dat al die sielkundige, emosionele en psigologiese dimensies aangespreek word. Om hierdie rede sal u kind asook al die deelnemers 'n skuilnaam gebruik in alle aktiwiteite in die program.

Indien u kind ontsteld of hartseer voel, sal 'n ervare berader Mev E Martin, beskikbaar wees om met u kind daaroor te gesels.

Alle voorsorgmaatreels sal dus getref word om u kind te beskerm en te verseker dat hy/sy nie op enige wyse seerkry nie. U Kind se bydraes sal nie misbruik word nie. U kind se deelname is vrywillig en hy/sy is in staat om enige stadium tydens die navorsing te onttrek. U kind se besluit om te onttrek sal ten alle tye gerespekteer word.

PROSEDURE:

- Ek benodig u toestemming as ouer/voog vir u kind se deelname, omdat u kind 'n minderjarige is.
- Ek verseker u dat u en u kind ten volle beskerm sal word van fisiese, emosionele of psigologiese leed.
- Alle informasie in die algemene inligtingsvorm, dagboeke, opstelle, piktolages, vraelyste en opgeneemde onderhoude sal met uiterste vertroulikheid hanteer word.
- U of en u kind se naam sal nie in die tesis opgeneem of gebruik word nie en niemand sal dus gekoppel word aan die antwoorde wat gegee is nie.
- U kind en die navorser sal betrokke wees in 'n onderhoudssessie. Dit sal by die skool plaasvind, in 'n veilige toeganklike plek, op 'n tyd wat mees geskik vir die deelnemer gaan wees.
- U kind sal algemene vrae beantwoord. Die onderhoud sal nie langer as 60 minute duur nie.
- U kind sal 'n skuilnaam gebruik, sodat geen informasie of opinie gekoppel kan word aan sy/haar naam nie.
- Die onderhoud sal opgeneem word, maar name sal nie gekoppel kan word aan die getranskribeerde inligting nie.
- U kind het 'n keuse om deel te neem aan die program.
- U kind kan kies om nie sekere vrae te beantwoord nie en steeds deel van die studie wees.
- Geen ongematigde persoon sal toegang hê tot die data nie.
- Alle dokumentasie sal in 'n kluis gebêre word wat kan sluit, en getranskribeerde data sal op die navorser se persoonlike rekenaar met wagwoord sagteware gestoor word totdat dit met die voltooiing en aanvaarding van die tesis vernietig word.

VOORDELE/ BELONINGS:

Geen deelnemer sal beloon / vergoed word vir sy/haar deelname aan die program nie.

Indien u enige verdere vrae of informasie benodig aangaande enige aspek wat betrekking het op u kind se deelname mag u een van die volgende persone kontak.

- 1) Ms Wilna Desiree Jefthas (Navorsers): (selnommer): 083 236 2308 (e-pos) 15965589@sun.ac.za
- 2) Dr A. Badroodien (Studieleier): (kantoor): 021-808 2263 (e-pos): azeem@sun.ac.za
- 3) Mr D R Von Willingh (Prinsipaal): (kantoor): 021-862 0900 (e-pos) admin@neworleans.wcape.school.za.
- 4) Ms E Martin (Berader) (kantoor) 021 8620900 ; (selnommer) 083 564 5764
- 5) Ms Marlène Fouche (Navorsings Ontwikkelings Departement aan Stellenbosch Universiteit) :(kantoor): 021 808 4622(e-pos adres): mfouche@sun.ac.za

TOESTEMMING

- Ek het die informasie gelees en die aard en doel van die navorsingsprojek was aan my verduidelik. Ek stem saam en gee toestemming vir my kind se deelname.
- Ek verstaan die doel van die navorsingsprojek en my kind se deelname, asook die potensiële voordele en implikasies wat betrokke mag wees in die studie.
- Ek verstaan dat my kind enige stadium mag onttrek uit die navorsingsprojek, indien my kind nie meer belangstel om deel te neem nie.
- Ek verstaan dat die onderhoud opgeneem sal word en dat die data getranskribeer gaan word en op die navorser se persoonlike wagwoord beskermde rekenaar gestoor gaan word.
- Ek verstaan dat geen beloning of vergoeding aan deelnemers gegee gaan word nie.
- Ek verstaan dat ek die Universiteit van Stellenbosch mag kontak indien ek verdere informasie omtrent my kind se deelname in die navorsingsprogram wil bekom of indien ek 'n klag wil indien oor my kind se betrokkenheid in die navorsingsprogram.
- Ek verstaan dat my handtekening sal aandui dat ek toestemming gee vir my kind se vrywillige deelname, dat my kind die vrae bevredigend sal beantwoord en dat ons al die informasie verstaan.
- 'n Afskrif van die inwilligingsvorm sal aan my verskaf word.
- Ek verstaan dat my handtekening hieronder beteken dat ek vryelik toestemming verleen vir my kind se deelname aan die navorsingsprojek.

INWILLIGING VIR DEELNAME

Ek gee toestemming dat my kind mag deelneem aan die invul van die algemene inligtingsvorm, hou van 'n dagboek, skryf van opstelle, maak van piktolages, beantwoording van vrae en die voer van 'n onderhoud wat opgeneem gaan word. Ek verstaan die doel van die studie en was ingelig oor al die implikasies en prosedures.

NAAM VAN OUER/VOOG:

HANDTEKENING:

NAAM VAN KIND: (Graad)

HANDTEKENING:

| |
|--|
| |
|--|

Wilna Desiree Jefthas:

(Navorser)

Datum:..... 2011

ADDENDUM B.2 – (PARENTS INFORMED CONSENT):



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CONSENT TO PARTICIPATE IN RESEARCH

By

PARENT/ GUARDIAN OF LEARNERS

INFORMED CONSENT – DIARIES, ESSAYS, PICTOLAGES, QUESTIONNAIRES AND RECORDED INTERVIEWS

DESCRIPTION OF MY STUDY

Student: WILNA DESIREE JEFTHAS

Supervisor: DR A. BADROODIEN

Title: YOUTH UNDERSTANDING OF A SEX EDUCATION PROGRAMME

INFORMATION

I am Wilna Desiree Jefthas, an educator at the school and a part-time student at the University Of Stellenbosch in the Education Department, Policy Studies. I am currently completing a Master's degree and in the process of writing a thesis on youth understanding of a sex education programme.

In the study, I seek to understand youth understandings of a sex education programme, and the key links between educational policies, related educational programmes, and youth sexual subjectivity. My main interest is in how youth understand sexuality and how this frames their thinking.

I will capture the views of 15-year-old learners via diaries, essays, pictolages, questionnaires and recorded interviews. The learners will be chosen, for confidentiality purposes from those who volunteered via advertisement in the schools news page.

INFORMED CONSENT: PARENT/GUARDIAN OF LEARNERS

For the purpose of my study, I am requesting your permission as the parent/guardian of your 15-year-old son or daughter to take part in a sex education programme.

Your child will be involved in writing diaries, essays, making pictolages, questionnaires and recorded interviews.

The purpose of requesting your informed consent is to secure the participation of your child in the process; to enable the use of data that emerges from the research process; and to include this in the analysis thereof. The main purpose however, is to ensure that your child's participation and contributions are not abused in any way.

BENEFITS AND RISKS OF RESEARCH

I am totally aware that issues of sexuality are extremely sensitive, complex and deeply personal. For that reason I, as the researcher have to pay very close attention to the numerous array of ethical issues at hand. Not only will I have to ensure and protect your child's right to privacy, confidentiality and anonymity, but I will need to develop processes and methods to ensure that all mental, emotional and psychological dimensions are dealt with. Therefore pseudonyms (fake names) by all participants will be used in this process.

All precautions will be taken to protect your child at all times and to ensure that no harm comes to him/her in any way. I will also ensure that neither your child nor their contributions are exploited in any way. Your child's participation will always be voluntary and he / she will be able to withdraw at any stage of the research. Your child will be respected at all times. If your child wants to speak to the councillor, Ms E Martin, she can be reached at (mobile): 083 564 5764 or (e-mail) admin@neworleans.wcape.school.za.

PROCEDURE

- As your child is a minor, I need to request your consent, as the guardian/parent.
- I declare that both you and your child will be fully protected from any physical, emotional or psychological harm.
- All information I glean from the diaries, essays, pictolages, questionnaires and recorded interviews will be treated with the utmost confidentiality. The name of neither the school nor your child will be used or inferred in any way or form in the study.
- A one-on-one interview session, involving the researcher and your child. The interview will take place at school, in a safe and accessible venue, during a time that is convenient for all parties involved.
- Your child will answer questions of a general nature and I envisage that no interview will be longer than 60 minutes.
- All information I glean from the semi-structured interview will be treated with the utmost confidentiality.
- Neither the name of the school nor your child will be used or inferred in any way or form in the study.
- Your child will choose a (fake name) pseudonym, so that no information or opinion can be recognisable.
- The interview will be taped, but no one will be identified by name. All transcripts will be verified.
- Your child may choose not to take part.
- Your child may choose to withdraw from answering questions at any point whatsoever.
- Nobody else will have access to records.
- All documentation will be kept in a locked safe, and on the researcher's personal pass-worded computer; until it is destroyed upon completion of my thesis.

BENEFITS/REIMBURSEMENTS

No benefits or incentives will be provided to any party partaking in this research.

If you want answers on further questions or information on any aspect with regard to your child's participation, you may contact any of the following parties:

- 6) Ms Wilna Desiree Jefthas (Researcher); (mobile): 083 236 2308 or (e-mail): 15965589@sun.ac.za
- 7) Dr A. Badroodien (Supervisor); (office) 021-808 2263; (e-mail): azeem@sun.ac.za
- 8) Mr D R Von Willingh (Principal); (office): 021-862 0900; (e-mail) admin@neworleans.wcape.school.za.
- 9) Ms Marlène Fouche (contact in the Division for Research Development at Stellenbosch University) (office): 021 808 4622 or (e-mail): mfouche@sun.ac.za. Ms Fouche can at any time be contacted to report any aspect of this study.

CONSENT

- I have read the information and the nature and purpose of the research project has been explained. I understand and agree to give my consent/ take part.
- I understand the purpose of the research project and my child's involvement in it, including potential harms and/or benefits.
- I understand that I/my child may withdraw from the research project at any stage whatsoever, should I/my child wish to do so.
- I understand that the interview will be recorded and that the data will be transcribed and stored in a safe place.
- I understand that no incentive(s) will be provided.
- I understand that I may contact the University of Stellenbosch if I require further information about the research, or if I wish to make a complaint relating to my/my child's involvement in the research.
- I understand that my signature and that of my child (here below) will indicate my consent that he/she volunteer as a participant; that our questions have been answered satisfactorily; and that the information above is understood.
- A copy of this form is provided to me.
- I understand that my signature below means that I freely consent that my child participates in the research project.

INFORMED CONSENT SLIP

I agree that my child participate in the keeping of diaries, writing of essays, making of pictolages, answering of a questionnaire and participation of a recorded interview. I understand the purpose of the study and have been informed of all implications and procedures.

NAME OF PARENT/GUARDIAN:

SIGNATURE:

NAME OF CHILD: (Grade)

SIGNATURE:

Wilna Desiree Jefthas:(Researcher)

Date: 2011

ADDENDUM C.1 – ALGEMENE INLIGTINGSVORM



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ALGEMENE INLIGTING VORM

Vir die Navorsingstudie van WILNA DESIREE JEFTHAS

Die Titel: DIE JEUG SE BEGRIP VAN 'N SEKSUELE OPVOEDINGSPROGRAM

Indien jy 'n 15jarige seun of dogter is, en belangstel om in my navorsingstudie deel te neem en die getekende inwilligingsvorm ingegee het, voltooi asseblief die onderstaande algemene inligtingvorm en handig dit ook in. Die inligting sal as addisionele data in my navorsingstudie gebruik word. Ek belowe dat ek nie die inligting vir ander doeleindes sal gebruik nie.

Vul jou besonderhede in asb:

Van:

Naam:

Ouderdom:

Graad:

Geboorte datum:

Vorige Primêre Skool:

Geloof:

Nationaliteit:

Geslag:

Naam van Vader:

Werk:

Naam van moeder:

Werk:

Naam van voog:

Werk:

Taalvoorkeur:

Huistaal:

Gesondheid:

Jou ouers: Woon hulle saam?

 Is hulle getroud?

 Is hulle geskei?

 Is hulle enkelouers?

Waar woon jy?

By wie woon jy?

ADDENDUM C.2 – GENERAL INFORMATION:



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Research study of WILNA DESIREE JEFTHAS

Topic: YOUTH UNDERSTANDING OF A SEX EDUCATION PROGRAM

If you are 15 years old, a girl or a boy and interested to participate in the sex education programme, signed the assent form, and then you are welcome to complete this general information form and hand it in. I am going to use the information as additional information in my research study. Your personal information will not be used for any other purpose, and will be kept in a locked safe in my possession only.

Please complete this form:

Surname:

Name:

Date of birth:

Previous Primary School:

Religion:

Nationality:

Gender:

Name of father:

Work:

Name of mother:

Work:

Name of your guardian?

Work:

Language proficiency:

Home language:

Health:

Where do you stay?

With whom do you stay?

Your Parents: Are they living together?

Are they married?

Are they divorced?

Are they single parents?

ADDENDUM D – WORK SCHEDULE – METHODOLOGIES



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SEX EDUCATION PROGRAMME

Topic: Youth understanding of a sex education programme (SEP)

WORK SCHEDULE

DIARY ACTIVITY:

This activity will be commencing through the whole duration of the research process.

The participants will be requested to keep their diaries during the research activities in the sex education program (SEP). A tight set of questions will be given to the participants, to answer. I want them to write about their thoughts, feelings and experiences when doing the DVD, essays, pictolages, questionnaire and the interview activity. The diaries will thus reflect on how they experience the research activities.

The participants will be informed to follow the criteria during the diary-keeping activity:

- 1) The diary is not about any of the other children in the program.
- 2) They will be instructed just to write about their feelings, thoughts and experiences.
- 3) The participants should not use or mention real names, during the workshop. Only pseudonyms will be mentioned.
- 4) They will be reminded to focus on the diary questions.
- 5) Do not stray from the diary questions.
- 6) The participants will be requested to answer the following set of tight questions during the diary activity, to prevent them from going astray.

Diary questions on the SEP itself:

- 1) What do you hope to achieve by being part of this research?
- 2) How did you feel about what happen during this research activity?
- 3) What do you feel and experience about the SEP?
- 4) What are your thoughts on what this SEP is going to achieve?
- 5) What do you understand of what the research activities on youth sexuality are trying to do?

PICTOLAGE ACTIVITY:

In this session I am going to request the participants to make a pictolage. They need to find a variety of pictures from different magazines on views of youth sexuality at home, at the school, in the

community, friend circles, in church and of the self. The participants will then be request to write a short essay on their feelings, thoughts and experiences of this activity and how it influences their views. Once again they will be reminded to use pseudonyms (fake names) in their writing and to label their pieces.

The participants will be requested to answer a specific set of questions to prevent the learners from drifting from the topic in this activity.

Diary questions:

- 1) Did you enjoy the making the pictolage? If YES or NO, explain why.
- 2) .What did you think while finding and using a variety of pictures that symbolizes your and others feelings and thoughts on youth sexuality, while doing the pictolage activity?
- 3) How did you feel when writing an essay about your feelings, experiences while making the pictolage?

ESSAY ACTIVITY:

I am going to request the participants to watch a DVD on relationships. They will then reflect on their own relationships, with parents/ guardian, peers and friends etc. The participants will write an essay on their thoughts, feelings and experiences with regard to their relationships. They will be reminded not to use real names. The participants will then answer the following set of questions on this activity in their diaries.

Diary questions:

- 1) What did you think about the relationships in the story on the DVD?
- 2) How did you feel, when watching this DVD?
- 3) What did you experience, while writing the essay?
- 4) Did you enjoy this activity? Explain.

QUESTIONNAIRE ACTIVITY: I am going to request the participants to reflect on all the activities done in the SEP before answering the questionnaire. They will be constantly reminded that they volunteered to participate. They will also be reminded to use their fake names and to stick to the questions asked while completing the questionnaire.

Diary questions: Afterwards they will be requested to diarize their feelings, thoughts and experiences while answering the questions.

INTERVIEW ACTIVITY

See Interview Schedule

ADDENDUM E.1 – VRAELYS



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NAVORSINGS VRAELYS VIR WILNA DESIREE JEFTHAS

JEUG SE BEGRIP VAN 'N SEKSUELE OPVOEDKUNDIGE PROGRAM

Geagte Deelnemer

Help my asseblief om inligting te versamel deur jou mening te gee oor die jeug se begrip van 'n seksuele opvoedkundige program. Ek wil graag weet wat jy dink, voel en ondervind tydens die program, om ten einde my te help om 'n proefskrif (van min of meer 'n 100 bladsy opstel) te skryf, sodat ek my Meestersgraad in Opvoedkunde kan verwerf. Al die inligting en menings sal vertroulik behandel word. Gebruik jou skuilnaam naam te alle tye wanneer die vrae beantwoord word.

SKUILNAAM:.....

Beantwoord asseblief die volgende vrae aan die einde van die agt weke seksuele opvoedkundige program.

1. Weet jy enigiets wat jy nie van te vore oor jeug seksualiteit geweet het nie?

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.....
.....
.....

2. Het jou siening of houdings verander, met betrekking tot jeug seksualiteit? Indien JA of NEE. Verduidelik, ASSEBLIEF.

.....
.....
.....
.....
.....

3. Is daar 'n paar dinge wat jy geleer het in die seksuele opvoedkundige program wat minder of meer belangriker vir jou is as voorheen is? Wat is dit?

.....
.....
.....
.....
.....
.....

4. Het jy enige vaardighede aangeleer? Noem die vaardighede.

.....
.....
.....
.....
.....

5. Op hierdie stadium, weet jy meer oor die volgende?

- 5.1. Weet jy nou meer oor seksualiteit? Indien JA of NEE, verduidelik.

[illegible][illegible]

.....
.....

.....
.....

.....
.....

.....
.....

[illegible]

vaardighede

houdings

.....
.....
.....

7. Watter aktiwiteite in die program het jy nuttig gevind? Hoekom?

.....
.....
.....
.....
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.....
.....

8. Watter aktiwiteite in die program het jy nie nuttig gevind nie? Hoekom?

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9. Dink aan 'n vraag of probleem(e) wat jy oor seksualiteit, grootword, en/of fisiese verhoudings ondervind het. Dink hoe die vaardighede, kennis en waardes wat jy in die eenheid verwerf het jou gehelp het, of jou kan help om hierdie probleem te hanteer.

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10. Dink na oor die seksuele opvoedkundige program en skryf notas waarin jy kommentaar lewer of jy vaardighede ontwikkel en gebruik het, om jou lewe te verbeter.

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11. Dink na oor die seksuele opvoedkundige program en identifiseer vaardighede wat jy nie in die program ontwikkel het, om jou lewe te verbeter nie.

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ADDENDUM E.2 – RESEARCH QUESTIONNAIRE



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RESEARCH QUESTIONNAIRE FOR WILNA DESIREE JEFTHAS

YOUTH UNDERSTANDING OF A SEX EDUCATION PROGRAMME

Dear Participant

Please help me to collect information on your opinions regarding youth understanding of a sex education programme. I need to find out what you think, in order to help me write a thesis (more or less a 100 pager essay), so that I can achieve my Master's Degree in Education. All the information and opinions will be treated confidential. Use your false name or pseudonym at all times when answering these questions.

FALSE NAME (pseudonym):

Please answer the following questions after the eight week sex education programme that you participated in.

1. **Do you know anything you did not know before, about youth sexuality?**
.....
.....
.....
.....
2. **Have your views or attitudes changed, with regard to youth sexuality?**
.....
.....
.....
.....
3. **Are some things that you've learnt in the sex education programme more or less important to you than before? What are they?**
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.....
.....
4. **Have you learnt skills? Name and explain the skills.**
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.....
.....

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.....
5. At this stage, do you know more about the following?

**5.1.1 Do you know more about sexuality? If YES or NO
explain.....**

.....
.....
.....
.....
.....

**5.1.2 Do you know more about identity and growing up? If YES or NO,
explain.....**

.....
.....
.....
.....
.....

**5.1.3 Do you know more about managing relationships responsibly? If YES or NO,
explain.....**

.....
.....
.....

5.1.4 Do you know more about protecting yourself and others from AIDS and abuse?

.....
.....
.....
.....
.....
.....

5.2 What other skills have you learnt?

.....
.....
.....
.....
.....

6 What area of knowledge, skills and attitudes do you still need to work at?

Knowledge.....
.....
.....

skills.....
.....
.....attitudes.....

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.....
.....

7 What activities in the programme were particularly useful? Why?

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8 What activities in the programme were not particularly useful? Why?

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9 Think of a question or problem you have about sexuality, growing up, or physical relationships. Then think about how the skills and knowledge you acquired in this unit have helped, or may help you deal with this problem.

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10 Reflect on the sex education programme and write a few notes commenting on whether you have developed and used skills that you've learnt to improve your life.

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.....

11 Reflect on the sex education programme and identify skills that you needed but not developed in the programme to improve your life.

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ADDENDUM F –



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INTERVIEW SCHEDULE OF WILNA DESIREE JEFTHAS

YOUTH UNDERSTANDING OF A SEX EDUCATION PROGRAMME

The purpose of the interview in my research process is to augment and add value to data collected through the other instruments. For that reason the interviews do not draw on what individuals provided in those processes. Rather, I seek to get participants to critically reflect on their thoughts, feelings and experiences with regard to the sex education programme.

The following framework of key- and sub-interview questions will be posed to the participants:

- What is your pseudonym for this activity?
- Where do you live?
- Tell me about your family?
- Why did you volunteer to participate in the research process?
- How do you feel about your experiences in the process?
- Did you enjoy thinking and writing about your experiences in the research process?
- What did you expect to achieve?
- What activities were particularly useful? Why?
- What activities were not useful? Why?
- Did you enjoy writing about yourself?
- Did you enjoy writing about sex?
- Did you enjoy your participation in the research process?

Setting up the interview:

I am going to conduct the interviews in an administrative office at school. This arrangement will ensure that we will not be disturbed, during the interview process. The interviews will be held after school to ensure a context with an adequate degree of privacy. I chose the above mentioned office because the sound environment is appropriate for the planned interview recordings. I am going to inform the interviewee to prepare to stay after school for plus minus 90 minutes. There is a relaxed atmosphere in the office to allow the interviewee's undivided attention. I am going to ask for consent before and during the interviews from the participants. I am going to remind them that their parents gave consent for their participation in the interview session and for the recordings of the interviews. I am going to make sure that the recording equipment are in good condition and that the recording of the interview will not distract the interviewee or the interviewer.

I am going to inform the participants that the hard copies of the recordings and the recorder will be kept only in my possession, locked up in a safe and transcribed copies of research

data will be saved on my personal pass-worded computer at home. I am also going to inform the participants at the start of the interview process about the parameters, objectives and methods used in the interviews. I am also going to prepare the participants beforehand for the types of questions that I am going to ask. When asking sensitive questions, I am going to tell them that they have a choice to answer the questions or not, or if it makes them uncomfortable, they may choose not to answer at any time. If they don't want to answer, they should say so and we will move on.

Starting the interview:

I'll start off by introducing myself as a student, researcher and interviewer. I am going to inform them that I want them to share their thoughts, feelings and experiences of a sex educational programme. I need the information to write a thesis to pass my degree. I am going to inform them that the research is done 'with' and 'for' them and not 'on' them, but on the program itself. I'll inform them that we are going to use our pseudonyms or fake names, which will make it impossible to connect any information to their real names. The respondents will be informed shortly but clearly what the interview is all about. This will be followed up with a non-threatening open-ended question, which will help to ease them up, to know one another better and to establish trust.

The interview itself:

I'll scribble down thoughts and questions that occur while the interviewee is speaking. The piloting of the interview before will ensure that I know the interview session well. There will be no unnecessary need to refer to the schedule which might interrupt the contact and flow of the interview. I'll keep on reminding myself why I do the interview. The interviewee should become a 'co-inquirer' rather than a research subject (Terre Blanche et al 2006; 299). I'll make sure to have a conversation rather than a question and answer session. I conduct the interviews following Seidman's (1991) strategies cited by Terre Blanche et al (2006; 299):

- Listen and talk less
- Follow up on what the participants says
- Ask question when you do not understands
- Ask to hear more about the subject
- Explore do not probe
- Avoid leading questions
- Ask open-ended questions which do not presume an answer
- Follow up and do not interrupt
- Keep participants focussed and ask for concrete details
- Ask participants to reconstruct
- Do not re-enforce the respondent's response
- Tolerate silence and the interviewee to be thoughtful

Ending the interview:

The interview sessions will last from 40 to 60 minutes. I'll make sure that we do not get caught up with details that are extraneous to the study, to avoid that we run out of time for the important questions. I'll ask the respondent if there is anything more that he or

she wants to say. I'll make notes on feeling at a specific time, if there is an interesting thing that we discussed, after the recorder was switched off. I'll note any additional questions that I would like to ask, as soon as possible after each interview. It will form part of my 'process notes' (Terre Blanche et al (2006; 300).

Afterwards a hard copy of the interview report will be given to the participant, so that they can verify and refine its content and sign it. The recorder and hard copies will be kept in a locked safe at the home of the researcher. All the recordings will be kept on a passworded personal computer and will be erased as soon as the University has accepted my thesis. All the hard copies will also be destroyed for confidentiality purposes.